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ABSTRACT

This book presents descriptions of 17 courses in education, the humanities, social sciences, business, and the arts that acknowledge cultural diversity and invite students to understand and respect that diversity. Many of the courses focus on student-centered approaches to instruction. Following an introduction by the editors, syllabi in the book are "Ways of Coexisting: Urban and Global Communities" (Frederick J. Baker); "No More 'Teaching as Usual'" (Dianne Bowcock); "Understanding Diversity: Urban Education at Bloomsburg University" (Mary Harris); "Introduction to Multicultural Education" (Savario J. Mungo); "Alike and Different: Teaching Children to Value Cultural Diversity" (Mona S. Johnston); "Power Made Real: Literary Responses to Race, Class and Gender" (Ann M. Frank Wake); "In Their Own Words: The Literature of Displacement Links between African and African Diaspora Writing" (Nada Elia); "Multicultural Approaches to College Writing" (Kathleen M. Herndon and Priti W. Kumar); "Beliefs and Believers: A Multicultural Approach to Religious Diversity" (John K. Simmons); "Feminism and Ethics: The Course and Its Construction" (Susan A. Martinelli-Fernandez); "Diverse Meanings: Challenges and Complexities of Multicultural Teaching" (Loretta Kensinger and Priya A. Kurian); "A Cross-Cultural Survey of Art History: Challenging Assumptions about Art" (Joanne E. Sowell); "Strategies and Techniques for Multicultural Teaching in Undergraduate Courses" (Thomas J. Gerschick and Georgeanne Rundblad); "Module for Asian Studies: Introduction to Economics" (George Wasson); "Diversifying 'Introduction to United States Government'" (Loretta Kensinger); "Project Gain: Get Ahead in Nursing" (Lorraine D. Williams); and "Dealing with Diversity: A Teleclass" (J. Q. Adams). The book also presents a review by Avril von Minden of the book "New Directions for Equity in Mathematics Education" and "Multicultural Mathematics Education: Annotated Bibliography" (Avril von Minden and Lorri Kanauss). (RS)

ED 407 689

# Multicultural Prism:

## Voices from the Field

### Volume 2

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J. Q. Adams and Janice R. Welsch, Editors

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# MULTICULTURAL PRISM:

# VOICES FROM THE FIELD

## VOLUME 2

Edited by
J. Q. Adams
Janice R. Welsch

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J.Q.A.
J.R.W.
August 1996

# PERMISSION

We are grateful to joan olsson for the opportunity to reprint "Cage of Oppression," ©1988 joan olsson of cultural bridges, 341 Ontelaunee Trail, Hamburg, PA 19526.

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"When we let our own light shine we unconsciously give other people permission to do the same. As we are liberated from our own fear our presence automatically liberates others."

--Nelson Mandela

# INTRODUCTION

We continue to see multicultural education as a positive force with the potential to help all of us recognize and appreciate the rich cultures that define us as individuals and as a nation. Our cultural diversity is, as Robert F. Kennedy asserted three decades ago, not a national burden, but "a national resource." We can draw upon it to generate new ideas, expand perspectives, and solve problems.

Our Constitution provides the framework for realizing the full potential of our cultural diversity. It opens up the possibility of a genuinely democratic society in which every individual can expect to be treated equitably. As first written and implemented, however, the Constitution did not in reality extend equitable treatment to everyone. Our written history clearly demonstrates the preferential treatment assumed by a particular cultural group: white Anglo-Saxon Protestant males. The privilege this group enjoyed allowed it to define the dominant culture of United States society and to write our history from its perspective.

Its control often led this group to disregard the diverse influences that have shaped our shared U.S. culture and to identify it not only as its own, but also as the only genuinely national culture within our country. It effectively erased the contributions of Native Americans, denigrated or appropriated without recognition those of African Americans, and ignored those of Latinos and Hispanic people as well as those of Asian and Arab Americans. It effaced or overlooked the contributions of the poor and of women, both rich and poor, both heterosexual and lesbian, and those of gay men.

Identifying itself with democracy, but with capitalism, patriarchy, and Christianity as well, it privileged its members and those cultural values that fit comfortably within its ideological parameters. Because it wrote our history and determined how our shared culture would be defined, the diversity and constant evolution and interplay among the many contributing cultural groups that comprise the United States population were lost or devalued. One of the tasks of multicultural education is to recover those lost contributions--to name and to acknowledge them.

The United States is not a homogeneous society. We can be identified as a society, as a nation, but a nation that resembles a stew. The stew which is us is a rich blend of many ingredients that has simmered gently over a long time and which continues to be enhanced by new ingredients. The slow simmer has allowed the disparate ingredients to maintain their own identities while contributing to and absorbing the flavor of the broth. Out of this reciprocal giving and absorbing the unique--and ever-changing--culture of the United States emerges.

The syllabi we have gathered for this second volume of *Multicultural Prism* acknowledge our shared national culture but, in incorporating multicultural perspectives into their courses, the contributors to this volume also affirm the significance of our multiple cultural identities. The authors suggest course designs that acknowledge our diversity and invite our students to understand and respect it.

One of the most striking features of these course descriptions is their focus on student-centered approaches to instruction. Not only have the authors created courses whose content is inclusive, they have also designed their classes and assignments to encourage student participation and responsibility. Small and large group discussions, interviews and other field experiences, individual and collaborative presentations, research and journal writing, role-playing and games are among the techniques used to engage students.

Content ranges from the specific multicultural focus of Frederick Baker's *Ways of Coexisting: Urban and Global Communities* to the basic concepts of economics in George Wasson's comparative approach to *Introduction to Economics*. Dianne Bowcock's *School and Society*, Mary Harris' *Education in an Urban Society*, and Savario Mungo's *Introduction to Multicultural Education* are all teacher education courses centered directly on multicultural issues and their relevance for K-12 teachers. In Mona Johnston's *Preschool Programs*, another course that helps prepare teachers, in this instance child development specialists, multicultural perspectives are integrated into the study of preschool curricula.

Two of the *Prism* contributors find their academic home in English departments and have infused multicultural and cross-cultural perspectives into their courses through their choice of texts and themes. Ann Frank Wade developed *Literary Responses to Race, Class, and Gender* as part of a new general education curriculum sensitive to the needs of students living in our global village. She interweaves essays from Paula Rothenberg's *Race, Class, and Gender in the United States: An Integrated Study* (1995) with short stories, novels, and films. Nada Elia's courses have also evolved from an awareness of our growing intercontinental links and from a need to help students understand the individuals and cultures that have been underrepresented or misrepresented in traditional literary canons. In brief synopses of three of her courses, *In Their Own Voices*, *The Literature of Displacement*, and *Links Between African and African Diaspora Writing*, she introduces into the curriculum compelling, non-traditional voices.

Kathleen Herndon and Priti Kumar are also at home in an English department. They have made cultural diversity the predominant theme of their basic writing courses by choosing topics and resources that encourage students to think and write about themselves and about other issues from multiple cultural viewpoints. John Simmons encourages similar development through his course in religious studies, *Beliefs and Believers*. Like Herndon and Kumar's writing courses and other courses that center on critical multicultural issues, Simmons' course offers information and insight while also opening the way for student reflection on personal values and on the assumptions underpinning those values.

The beliefs and values students grew up with and are likely to take for granted frequently come to the fore in both multicultural and women's studies courses. *Feminism and Ethics*, developed by Susan Martinelli-Fernandez, and *Multicultural Issues in Women's Studies*, organized by Loretta Kensinger, Priya Kurian, and Cassandra Weaver, are no exceptions. Both courses grew out of commitments to multicultural feminism and both are structured around issues. In discussing *Feminism and Ethics*, Martinelli-Fernandez focuses on instructional methodology and describes several exercises that help students understand key concepts. Kensinger and Kurian, in a critique of their course, describe the challenges of a team-taught course that involves as much self-reflection by the instructors as by the students.

In *A Cross-cultural Survey of Art History*, Joanne Sowell also guides students to examine some of their basic assumptions, specifically the personal and institutional assumptions that direct their responses to art. Using a comparative approach and a variety of small group exercises, she introduces students to the art of five major ethnic groups in the U.S., considers connections among them, and explores ways artists have entered current discussions about cultural diversity. The activities Sowell integrates into her course, like those Mona Johnston uses, are based on Piaget's theory of the learning cycle and take students from concrete situations to abstract levels of thought. Though not explicitly aligned with a particular cognitive theory, Tom Gerschick and Georganne Rundblad's "Strategies and Techniques for Multicultural Teaching in Undergraduate Courses," are also definitely grounded in experiential learning. Gerschick and Rundblad are both sociologists, but the class exercises they describe can readily be adapted to courses in many disciplines.

Both George Wasson and Loretta Kensinger found that broadening the scope of their courses through "real-world" examples to clarify principles of economics and political science, respectively, invigorated their classes. Wasson used current examples from several Asian economies to test students' understanding of basic economic concepts and to underscore the interdependence of the economies of Asian countries and that of the U.S. Kensinger made a point of incorporating multiple perspectives into *Introduction to United States Government*, and, like Wasson, found her students more engaged and more aware of the complexity of the issues covered in the course.

In outlining *Empowering the Nursing Student*, Lorraine Williams makes clear the course encompasses a body of knowledge and the development of skills, including the skills necessary to extend nursing care to culturally diverse individuals. The course, developed to help students from underrepresented groups succeed in two- and four-year nursing programs, utilizes many of the instructional methods mentioned above--small and large group discussions, role playing and simulations, journal writing, field experiences--in addition to lectures and guest presentations.

Avril von Minden notes in her review of *New Directions for Equity in Mathematics Education* that the essays in this anthology underscore the need to make teacher-student interaction the heart of the curriculum. The same message is reiterated in many of the entries von Minden and Lorri Kanauss include in their annotated bibliography, *Multicultural Mathematics Education*. Both the book review and the bibliography focus principally on K-12 math education and would be of considerable value within teacher education programs.

Together the course descriptions included in *Prism* span courses in education, the humanities, social sciences, business, and the arts. They do not, unfortunately, cover all of the disciplines within these broad areas of study. However, because of the authors' focus not only on content but also on instructional methods, they can prove valuable to teachers in many subject areas. They can be viewed as possible models of course structure, as sources for a variety of implementation strategies, and as catalysts for other multicultural and cross-cultural courses.

As the benefits of integrating multicultural scholarship across the curriculum are recognized by more and more teachers on every rung of the educational ladder, the need and desire to revise curricula will no doubt grow. We hope more educators will share their insights and experience as they successfully implement curricula that acknowledge and explore our multicultural legacy, our present multicultural realities, and a future of increasing diversity and interdependence.

Readers can find the *Prism* course descriptions on the Illinois Staff and Curriculum Developers Association web site (http:\\www.ECNet.Net\users\miiscda\ISCDA) and are invited to submit their own course syllabi for consideration for a future volume of *Prism*. Contact the editors at the Multicultural Resource Development and Advising Center (HH 80, Western Illinois University, 1 University Circle, Macomb, IL 61455-1390; Ph. 309-298-2434) for further information.

The views expressed in this volume are those of the authors, not the State of Illinois Board of Higher Education.

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John K. Simmons teaches religious studies in the Department of Philosophy and Religious Studies at Western Illinois University. He has created and taught three teleclasses, including *Beliefs and Believers*, which is now licensed with Adult Learning Satellite Services of PBS, and *Women in Religion* and *Religion in America: A Historical Perspective*, both recognized for excellence by the National University Continuing Education Association. Dr. Simmons publishes regularly in the area of religious studies pedagogy, particularly as it affects student appreciation of religious diversity.

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# *WAYS OF COEXISTING: URBAN AND GLOBAL COMMUNITIES*

by
Frederick J. Baker

The faculty of the School of Education and Integrative Studies is committed to improving the education of all students through continued reflection and revitalization. Teaching is the primary focus of all faculty. Presently, the faculties of five departments--Liberal Studies, Ethnic and Women's Studies, the Integrated General Education Program, Graduate and Professional Studies, and Teacher Education--are engaged in a restructuring process in which the following principles are being systematically incorporated into an interdisciplinary undergraduate and graduate program:

Diversity and multiculturalism
Student-centered education
Active student learning
Cooperative learning communities
Critical thinking and interpretive expression
Integrative and holistic learning
Integration of theory, method, and practice
Core curriculum based on thematic development
Interdisciplinary and multidisciplinary approaches
Knowledge as dynamic and diverse
Use of knowledge from many cultures and sources
Social construction of knowledge through interaction

These principles are being implemented through an integrated program based upon the following themes:

Ways of Knowing: perception, reason, and the making of meaning
Ways of Living: cultural consciousness and environmental responsibilities
Ways of Doing: technologies and human purpose
Ways of Coexisting: urban and global communities

Each theme incorporates five critical elements:

Issues and questions
Learning outcomes
Performance expectations
Learning resources
Authentic assessment

We believe these ideals, based on the most current thinking in the field of education, will improve the educational experience of our students and will in turn better enable them to prepare their students for the complexities of today's world and the future. This particular syllabus describes one course, *Ways of Coexisting: Urban and Global Communities*. This course is team taught by members of all the departments mentioned above. Students are combined from all of these departments to insure a mix in each section. All the students meet together once a week to do the generic portion of the course based upon questions relevant to all. The second class meeting each week sees them meet in their specific academic disciplines to apply those questions to their field. The course has five course numbers, a different one for each discipline. Each specific discipline has a course outline for its half of the course. The course is taught in teams during the first session each week. You would find me, for instance, in a classroom with a Liberal Studies professor, an Ethnic and Women's Studies professor, a Graduate and Professional Studies professor and a General Education professor as the case may be. A minimum of two different professors representing their disciplines participate in each generic session. I meet alone with my own Teacher Education students the second day each week.

Various activities are used by instructors throughout the course. Field work, especially in the community, is a required component. The five course outlines below reflect how the five different departments integrate what they do. The curriculum is question based.

### *Ways of Coexisting*

Purposes

- To bring together students from several academic units to share those curricular issues that provide an intellectual context for the more focused study of their particular areas of concentration
- To integrate university scholarship and experiential field investigations
- To bring faculty together from several academic units to share diverse knowledge bases, perspectives, and methodologies
- To sponsor active student learning based upon a question-centered approach
- To foster the social construction of knowledge within a cooperative learning community
- To honor and respect the wisdom and experience of students' biographies as a resource and text
- To explore different cultures in the construction of multicultural and multiple ways of coexisting in the world

Generic Course Requirements

Texts:

Kozol, J. (1992). *Savage Inequalities.* New York: Harper Collins.
Davis, M. (1990). *City of Quartz.* New York: Vintage.
Menchu, R. (1995). *I, Rigoberta Menchu.* New York: Verso.

## Portfolio of Written and Expressive Work

Students will develop a portfolio collection of learning artifacts that represents their essential learning achievements in response to questions and issues under investigation. Faculty will respond with qualitative assessment procedures that depend upon student self-critique and diagnostic critique by faculty in order to further student learning. Students will have opportunities to use divergent, multi-media and computer modes in the development of portfolio projects.

## Field Research Experience

Students will integrate classroom discussion, text reading, and field experiences as viable references in the response to questions and issues under investigation.

## Assessment

Portfolio contents will be assessed qualitatively by faculty at the conclusion of the quarter. Students will be evaluated based on their ability to meet standards of both competence and excellence with regard to the elements of the module (identified questions, achievement of learning outcome, achievement of performance expectations, use of learning resources, appropriate learning artifacts for portfolio assessment).

All learning artifacts submitted by students will receive a constructive critique by one or more faculty. Faculty will make decisions based on the intellectual capacity of the student to integrate diverse references around complex ideas and to analyze issues and questions critically, rather than on summative procedures (testing). As an integral part of a learning outcome, students will be able to demonstrate awareness of the ethical and environmental implications of the questions under investigation.

Faculty will value the expressive and aesthetic work of students who seek to interpret human experience in metaphorical, aesthetic, and symbolic modes.

## Class Procedure

Classroom attendance and field investigations are required. Active class participation is an essential responsibility of a participatory learning community. Interactive discussion is the major mode of learning. Small group discussions and task force presentations will underlie the cooperative learning opportunities for students in the thematic modules.

## Elements of the Thematic Module

- *Questions*: Open-ended and problematic questions that will structure student investigations.
- *Learning Outcomes*: Descriptive narrations of the intellectual and expressive attributes the student will possess as a result of the investigation of a particular question.

- *Performance Expectations*: Explicit assignments and responsibilities the student will undertake to explore and research the questions under investigation.
- *Learning Resources*: Bibliographies and learning resources that will assist and inform student research and investigation.
- *Assessment Elements*: Papers and learning artifacts resulting from student investigations organized and gathered in a portfolio collection for student and faculty evaluation.

Course Topics/Components of the Module

Constructing Social Space (Section 1)
Transition/Continuity (Section 2)
Domination/Resistance and Revolution (Section 3)
Geography of the Soul (Section 4)

## Section 1: Constructing Social Space

### Questions

*General Questions*

1. How would you explain the phrase, **Social Construction of Reality**? What does this have to do with **world view**? What does this have to do with defining your place in the world?
2. How does the media shape/define social reality? Does it have the ability to create a universal world view?
3. How does social interaction create geographic space and how does the arrangement of geographic space shape social interaction?
4. What are the dynamics of rural depopulation and its impact on society?
5. Why does recognizing the importance of ownership affect the ways in which we use, maintain, and distribute geographic space?
6. How does the triad of conformity, individuality, and community shape and become shaped by physical and social space?
7. What are the essential criteria that should be used in the harmonious and just distribution and organization of social space?
8. What is the character of the historically evolving **social contract** in U.S. society? In what ways does it differ significantly from other societies?
9. What are the major philosophical premises of modern architecture and urban planning? How does this differ in diverse societies?
10. How does the concept of private property shape the organization and use of geographic space?
11. How does the built environment reflect the values and world view of those who construct it?

### *Space and Political and Economic Control*

1. How can geographic space act as oppressor? Liberator?
2. What elements are contained in the politics of growth and the decline of ethnic communities?
3. How does economic inequity influence the shaping of urban space?
4. What would you like to change about society?
5. Who controls, who has access to publicly held goods, such as national forest land, grazing lands, television and radio airwaves, and boundary waters?

### *Cultural Diversity and Social Space*

1. How does language (in the broadest sense) both define and create the social space?
2. What can you know by looking at the physical terrain? For example can you find evidence of gender, racial, and class inequality by looking at the physical plant of the building that you are in? Of your neighborhood? Of the mall?
3. What is the evidence that environmental racism exists? What are the effects of power relationships and social complexities on the physical environment of poverty areas?
4. In what ways do ethnic ties shape neighborhoods and maintain their boundaries?
5. What is the impact of cultural and ethnic perspectives on the organization of rural and urban space?
6. How do the politics of growth impact minority communities?
7. Considering the U.S. experience, what can we say about historical examples of different cultural groups living together successfully?
8. How have electronic modes of cultural contact changed relationships between different cultural and national groups?
9. How can we preserve cultural space, the uniqueness of various groups, yet keep this from constituting a barrier to multiculturalism?

### *Education and Social Space*

1. What are the obligations of a public school to the immediate community?
2. Can a classroom be a refuge and sanctuary for alienated youth?
3. How do we structure a cooperative learning community in a classroom?
4. What are the major issues of multicultural education in urban areas?
5. What does the history of the city tell us about changes in the development and education of youth?
6. What is the relationship between the historical development of public education and the growth of urban life?
7. How does the way we educate children serve to construct social spaces?
8. What is your vision of education under conditions of social equality?

### *Urban Realities and Social Space*

1. How do urban populations define themselves?
2. How can you explain urban reality by the organization of space?

3. What does the organization of an urban space tell you about the values and politics of that space?
4. What has been the role of technology in the centralization of population in urban areas? Is that changing with new technology?
5. What are the effects of population density and congestion on the lives of urban inhabitants and society?
6. How do cultural contacts in urban areas influence the politics of separatism, integration, and assimilation?
7. How can we stabilize urban communities and neighborhoods and yet be open to the inevitability of dynamic change?
8. What's it like to be young in a city? To what degree is violence and delinquency among youth a symptom of urban, suburban, or rural existence?
9. In what way does architecture and city planning reflect power and property relations in a city?
10. What does the cultural/ethnic delineation of neighborhoods tell us about the social values which are realized and unrealized in our cities?
11. Considering 20th-century U.S. history, what are the dynamics of rural, suburban, and urban growth and decline?
12. What would an ideal urban social space look like?
13. How does understanding the rise, demise, and promise of neighborhoods, communities, land, and cities affect social space?
14. How do community movements shape urban space and what is your role in that process?
15. How can a city be read as a text?

*Home, Community, and Social Space*

1. What concepts and values contribute to the construction of a community/a neighborhood?
2. What human needs inspire a search for community?
3. What is **home**?
4. How has family life been impacted by urban, suburban, or rural life?
5. What does the cultural/ethnic delineation of neighborhoods tell us about the social values which are realized and unrealized in our cities?
6. What does where a person lives tell us about where they are placed in the social hierarchy?
7. How does where a person lives affect the share of social goods and burdens which s/he enjoys or suffers?

*Global Issues and Social Space*

1. To what degree is the concept of the **global village** realistic or desirable?
2. What are the philosophical premises and political strategies of conflict resolution in global issues?
3. How has the global economy influenced the relations among nations? How does this global economy contribute to economic domination?

4. What are the necessary elements for peace to be achieved between warring groups? How does peace differ from a cease-fire or imposed stalemate?

### *Conflict Resolution and Social Space*

1. What role have ethical or religious perspectives played in the attainment of peace or in the process of conflict resolution?
2. What are the roles of conflict and cooperation in social change?
3. What happens to social harmony between cultural groups at a time of economic scarcity?

## Learning Outcomes

Students will be able to:

1. Understand the nature of reciprocity involved in how social interaction creates geographic space and how the arrangement of geographic space shapes social interactions;
2. Develop a critical understanding of one's responsibility to social institutions and institutional responsibility to members of society;
3. Understand factors that contribute to the rise, demise, and promise of neighborhoods, communities, and cities;
4. Understand how community movements shape urban space;
5. Understand the social processes behind geographic intrusions and the pattern of inequality behind them;
6. Understand how the built environment shapes social interaction;
7. Become informed and sensitive to the diverse opportunities of different cultural contexts as frames of reference for personal and social development;
8. Provide a critical understanding of how geographic organization and the built environment constitute a text analog that reveals fundamental relationships in the society;
9. Develop a historical consciousness regarding the issues that emphasize global interdependence and common economic security.

## Section 2. Transition/Continuity

## Questions

### *Notions of Change and Progress*

1. How can we critique the concept of progress? Is this notion based on a particular **Western** understanding of the world?
2. Who defines the differences between progressive and regressive? What are the differences between progressive and traditional (liberal and conservative)?
3. Do discrete paradigms maintain the sort of Cartesian dualism that has continued to exist, if not to structure, thought within the West?
4. Is the concept of goal (a.k.a. futurology) part of the agenda of Western civilization?

5. Are **goal** and **progress** part of the utopian? Is the utopian regressive or progressive?
6. Can **truths**, such as The Declaration of Independence and the Universal Declaration of Human Rights, ever be **universal**?
7. What are **tools of transition** and how do they help to define your sense of community?
8. How does the definition of progress vary in diverse cultural/national groups?
9. How does technological progress impact and represent human progress? Are they the same?
10. What is the history of the notion of progress? What have been the consequences of belief in such a notion?
11. In what sense are we presently involved in a social transition?
12. What is the difference between a conservative and a traditional perspective?

*Youth and Change*

1. What kind of external rules and regulations do youth require in order to develop self-restraint and control?
2. How does schooling differ from education?
3. How do we nurture self-transformation in all participants in the educational process?
4. What are differences between your private and public space?
5. What are the inherent human limitations regarding constant change?
6. What do you think education for global awareness should be?
7. How do traditional and cosmopolitan attitudes towards education differ?
8. What role should public schools have in regard to societal change and reform?

*National Identity and Change*

1. How do we critique notions of national development?
2. How has the modern ability to travel to other nations and cultures impacted ethnocentrism and racism?
3. Is U.S. national development a unique experience or has it been subject to the same limitations and problems which beset other nations?

*Economics, Politics, and Change*

1. How have economic conditions affected population movement, migrations, family structure, and the role of schools in society?
2. How can we control change to make it serve human needs?
3. What are the factors that allow and encourage vertical mobility that transcends class or caste status?

*Traditional and Industrialized Cultures*

1. How are urban and rural models of community defined across cultural lines?
2. What is a traditional community, and how do things like ideals, notions, and practices become traditional?

3. What does it mean to turn an artifact from someone else's culture into a commodity? From one's own culture?
4. Are there **pure** or **authentic** cultures?
5. Can one preserve one's own culture (language, world view, etc.) and engage in self-critique? For instance, why might a Chicana not mourn the loss of machismo? How can the ideal of an **eclectic global community** be critiqued?
6. How can a critique of cultural or social institutions lead to action?
7. If we accept that the nature of **culture** is neither static nor finished, how can we set out to: Claim a culture? Inherit a tradition? Preserve a culture from extinction or domination?
8. What values and behaviors of traditional rural life can be carried and maintained in urban realities?
9. What values and behaviors of city realities can be carried and maintained in suburban life?
10. What is the relationship between cosmopolitan exposure to different cultural groups in urban areas and the possibilities of increased tolerance and understanding?
11. At what point does constant change represent social instability?
12. How does **cosmopolitan art** from urban cultures differ from the **folk art** of rural life?
13. Is there an argument for the continued isolation and preservation of isolated rural cultures that can successfully resist change and outside intrusion?
14. How does change from rural life to urban or suburban life impact family structures?
15. What has been the impact of technology on the working lives of people?
16. How are traditions established and preserved?
17. How do we encourage the stability of rural life as a viable alternative to urban life?
18. To what degree is the world fated to become Westernized and industrialized?
19. How can non-industrialized nations retain their cultural identity while allowing their economies to be developed and dominated by other nations?
20. What are the historical factors in the United States that have caused migration from urban areas to suburban and rural areas?

Learning Outcomes

Students will be able to:

1. Provide an informed analysis of the power and consequences of change as represented in issues that confront contemporary societies;
2. Discuss the problematic conditions of defining the culture and world view of rural, suburban, and city life;
3. Understand the subordination and survival of traditional cultures;
4. Develop an intellectual and ethical context for considering the issues of social justice and economic exploitation in the Western and non-Western worlds;
5. Become informed about the political and economic agencies and forces that sponsor significant change and about the consequences of these agencies and forces on the less powerful communities in a society;
6. Critique and analyze power and power relationships;
7. Analyze, develop, and assess the politics and intentions that would preserve and protect natural environments and indigenous cultural groups;

8. Become informed about the issues of cultural pluralism and the results of migratory movements into urban areas and across the globe;
9. Develop an understanding of the differing views on the role, responsibility, and social expectations of public schools in the education and assimilation of minorities;
10. Become informed about the price and consequences of assimilation;
11. Critically consider the factors that contribute to violence and crime in urban areas;
12. Explore and evaluate the philosophical premises and the political basis for conflict resolution and mediation between antagonistic social forces;
13. Explore and critique revolution as an historical event; explore and critique the possible consequences of revolution;
14. Consider and evaluate the differing strategies of political and economic change as articulated by differing contemporary ideologies and world views;
15. Become informed about the impact and consequences of urban life on the welfare of youth;
16. Develop the ability to engage art forms as symbolic expressions of traditional or cosmopolitan life;
17. Analyze the dynamics of cultural appropriation and what they can mean;
18. Connect the issues of their personal lives to changes in the society;
19. Understand how their own family structure and experience was shaped by exterior economic and political forces;
20. Integrate the history of their family into patterns of migration and movement across urban and global geography.

## Section 3. Domination, Resistance, and Revolution

Questions

*Morality and Resistance*

1. What is morality? What does it have to do with coexistence? Can coexistence be amoral? Can hatred be moral?
2. When is resistance justified? When is it unjustified?
3. What is the relationship or distinction between power and justice?
4. What are basic human rights? Why are they rights?
5. In what ways could the relationship between humanity and nature be characterized in terms of domination and resistance?
6. How does one utilize strategies to resist systems of domination? What are the moral limits of this resistance?
7. How are the acts of resistance supportive of survival and selfhood in circumstances of great oppression?
8. Can a **revolution** ever be both effective and non-violent?
9. How would you address the statement, ***the ends justify the means***?
10. How does your own social and economic status influence your viewpoint toward issues of social justice? Can one operate outside of one's class, social position?
11. How do we determine the use of the military in order to achieve desired political and economic ends? How can this be reconciled with moral and human concerns?

12. When is an armed revolution justified?
13. What do you think of the argument that because adequate means of non-violent change of government exist in the United States, violent revolution cannot be justified?

*Culture, Ethnicity, Gender, and Resistance*

1. Does race exist? How has the paradigm of race developed historically? How might the creation of "race" create and inculcate domination and resistance?
2. What do you think fosters or activates resistance, and what role does culture play?
3. What is the role of language and culture in providing perspectives of resistance?
4. In what ways could the relationship between men and women be characterized in terms of domination and resistance?
5. How do cultural differences affect conflict and conflict resolution?
6. How do the psychosocial aspects of domination become pernicious in the consciousness of the dominated? In the justifications of the dominators?
7. How can language be a tool of domination? Of liberation?
8. What role has the urban intellectual played in assisting social change?
9. What has been the role of art and the artist in assisting resistance and revolution?
10. Does art, given its character and purpose, provide effective media for revolutionary change?
11. Can a primary affiliation with a cultural or ethnic identity contribute to a **tribalization** that endangers the consensus necessary to make a democracy work in a pluralistic society? Can it contribute to survival of self and of group?
12. Are there different gender role definitions in urban and rural realities?
13. To what extent does the majority population have the right to insist, through its educational and social agencies, that all people learn and use the language of the majority?

*Politics and Economics of Resistance*

1. Is there/can there be anything in the universe that exists/occurs outside the role of the ideological?
2. How does the economic class in which you were born define the economic opportunities for your future?
3. How can your material aspirations to become successful be reconciled with the development of concern and empathy for those in poverty?
4. What are the sources of hierarchical and non-hierarchical definitions of power?
5. How does **a feminist approach** change the notions of domination/resistance?
6. What are the forces that appear to dominate your life in U.S. urban society?
7. What place do you play in the moral and ethical dimensions of economic relationships?
8. What are the central factors that support active resistance to established political and economic authority?
9. What are the intellectual and cultural traditions that support a traditional social order and deference to established authority?
10. How can you explain or understand poverty and hunger as functional consequences of a social and economic order?

11. What is the relationship of urban crime to political and economic realities?
12. How could greater participation in the political process be encouraged, particularly for those groups historically not represented in that process.
13. What are the obligations of public schools in reflecting cultural diversity in the curriculum?

*Youth, Education, and Resistance*

1. What roles do domination and resistance play in our educational systems?
2. In what ways could the relationship between student and teacher be characterized in terms of domination and resistance?
3. What is the relationship between education and "race"?
4. What is the relationship between education and gender? Sexual orientation?
5. Has public education supported the established social order or provided the foundation for profound change?
6. How can a classroom community provide a model or template for a more perfect social order?
7. What are the obligations of public schools in reflecting cultural diversity in the curriculum?
8. How can the classroom become the model of cross-cultural exchange and understanding?

*International Relations and Resistance*

1. How do we identify those economic, military, and political forces that seek domination in international relations?
2. How are domination and resistance shown within the international economic trade? How can this exchange be mutually beneficial?
3. How are you directly or indirectly involved in the benefits and perils of participating in the global economic process?
4. What are the central issues of a north-south confrontation in regard to global peace? Social justice? Economic relations?
5. What role does nationalism play as a source of world conflict?

*Individual and Collective Resistance*

1. Does revolution mean a shift in consciousness? Is it more than a shift in who wields the power? How do people come to a sense of agency and empowerment?
2. What are the conditions for individual resistance and collective resistance?
3. How do the perspectives of the oppressor and the oppressed define the nature of the struggle and their interaction?
4. What degree of personal or external control is necessary to maintain social order?
5. What are the factors that inspire oppressed groups to rebel actively against authority?
6. How does placement in a socioeconomic class structure influence world view and ideology?

7. What are some common factors that could inspire oppressed groups to rebel actively against authority?

*Conflict Resolution*

1. How do people come to realize the need to build bridges across differences?
2. What are the elements of a successful cross-cultural exchange?
3. How does group affiliation (such as religious, racial, ethnic, political) matter in our ability to coexist?
4. What is the knowledge or wisdom that could be extracted from nature that could inform human issues of conflict?
5. What are the effects of external authority and control in building personal and interpersonal harmony and cooperation? In schools? In society?
6. What has been the influence of religion both as an agent for peace and as a source of discord?
7. What are the relative roles of self-interest and altruism in establishing a just economic and social order?
8. How have the rapid advances in the technology of communication influenced conflict resolution?
9. How can we reconcile economic opportunity for global areas currently living in poverty and still seek the preservation of the natural environment?

Learning Outcomes

Students will be able to:

1. Discuss the impact and importance of poverty and hunger as factors in resistance and revolution;
2. Understand the role of ideology in modern revolutions;
3. Understand the relationship of their own socioeconomic status with the origins of their world view and values;
4. Understand and compare the nature and characteristics of totalitarian and democratic systems of government;
5. Develop a discussion or argument that demonstrates their understanding of the relationship between power and justice;
6. Understand and analyze current global issues in light of the knowledge and critique developed in this module;
7. Analyze the relationship between cultural, racial, and ethnic identity and placement within socioeconomic strata;
8. Understand the differing views regarding the role of education as a socializing agency and/or as the agent of social and cultural change;
9. Understand the ethical implications of the use of power and authority in their future roles of responsibility in society;
10. Develop and define the responsibilities of national and global citizenship in a democratic social order;
11. Define the influence of academic knowledge as contributing to either the reform or the support of the status quo;

12. Understand the relationship between economic realities of urban life and crime and violence;
13. Understand the relationship between the historical development of public education and the welfare of people;
14. Evaluate the ability of economic and political systems to provide both social order and economic opportunity;
15. Be aware of the consequences of their personal and social actions with respect to their social and physical environments;
16. Achieve a critical and informed understanding of the role of advanced industrial capitalism in international economic processes;
17. Develop a critical understanding of the role of "race" in domination and resistance;
18. Develop a critical understanding of the role of gender in domination and resistance;
19. Develop an understanding of the political and ethical dimensions of their future professional occupation.

## Section 4. Geography of the Soul

Questions

*Aesthetic Dimensions*

1. What is transparent in both the moral and aesthetic? Can it be transformative? Can the transformative be universalized?
2. Can **art** exist outside the rubric of the political? For example, is there an aesthetic dimension to science?
3. Can something be produced and valued for the sake of the aesthetic only?
4. Is the artistic aesthetic? For whom? What is the difference between audience and participant?
5. What are the differences between **high** and **folk** art?
6. What values do you bring to the aesthetic experience that define and shape your definitions of the experience?
7. Can there be an amoral aesthetic? Can there be an apolitical aesthetic?
8. Should a work of art be beautiful? Can beauty entail justice?
9. What is the difference between the traditional and the contemporary soul?
10. How do you go about approaching a new work in a critical manner?
11. When you confront a new geographic and linguistic terrain, how do you express a feeling of exile? In terms of your imagination?
12. How can we achieve an operational consensus on moral issues when there is no one dominant or universal moral belief?
13. How does the actual physical reality of the built environment influence you?
14. How does the design aesthetics of built/manufactured products or objects reflect, change, dominate the culture or world view of the maker or designer?
15. How has the aesthetic vision of women influenced the direction and message of contemporary art?
16. When does art acquire a moral voice?
17. How would you explain the **moral imagination**?

18. How would you explain **modern** and **post-modern** aesthetic philosophies?
19. What are the implications of an **international** art or architecture that transcends all cultural boundaries and projects a universal aesthetics?

*Transformative Experiences*

1. Can the **everyday** become transcendent and aesthetic?
2. How do critical forms of expression in art and writing help to define your humanness?
3. How is the essence of the **American Dream** a model of self construction, transformation, and socially controlled disappointment?
4. How does your imagination help you cope and give voice to telling your story?
5. If neither the body one inhabits nor the land one treads is his or her **own**, what geography, what created body is inflected through the artistic imagination?
6. How does a sacred world view survive in an increasingly industrialized and commercial world?

*Culture and Aesthetic Meaning*

1. Is there such a thing as an **individual**? Can this be conceived as a peculiarly Western notion? How is that similar or different from **self**?
2. What is the relationship between a work of art and its social context?
3. Is art political, or should it be?
4. What does how a society treats its art and artists tell you about that society?
5. What is the difference between a community's identity and what it values in art?
6. What role does celebration play in traditional and contemporary cultures?
7. How is language used as a means of altering terms of inclusion? Does your language fit this definition? If so, in what ways?
8. What information and skills does one have to have to critique and analyze the politics of mass culture?
9. How does an artist survive, become the eyes and ears for his/her community which is experiencing great adversity?
10. What are the dynamics peculiar to the artist/intellectual in exile?
11. Why is there a rich tradition of artists as critics of power structures? When or why have there been some who worked as the attendants of power structures?
12. How can the arts serve as a mediator and bridge between cultures?
13. How does fine art as the private property and interest of the economically privileged influence attitudes toward the art of those who do not have the means to collect it?
14. What role does popular culture (film, T.V., entertainment) have in organizing your world view and behavior?
15. How can the performing arts achieve viable commercial success/survival and yet retain a possibly unique or controversial perspective?
16. What is the role of public art in unifying/representing community identity?
17. How can the subjective or collective voice of the arts provide responses/solutions to serious problems of the social world?
18. How does the cultural/aesthetic iconoclast, often offensive to some groups, contribute to culture and society?

19. How can the indigenous art of one culture provide the opportunity for understanding to people of other cultures? How can we prevent that art from being exploited?
20. How does the organization of urban space reflect the aesthetics of the culture that constructed it?

*Education and Aesthetics*

1. What role should art and aesthetics play in education?
2. How does prejudice permeate academic discourse and practice as well as literary production?
3. How can the humanities provide a viable education for a technological and commercial world?
4. How do we develop the ability of children/students to express their aesthetic potential?
5. Why should education in the arts remain an indispensable and integral part of schooling?
6. What is literacy in the global community?

Learning Outcomes

Students will be able to:

1. Experience diverse aesthetic media as ways of understanding culture;
2. Explore the built environment with an increased understanding of the cultural codes embedded in the design and organization;
3. Understand and appreciate the fragility, and sometimes the amazing fortitude, of aesthetic creation;
4. Critically experience the everyday as a complex reality that contains essential issues and questions;
5. Develop a critical consciousness as they engage new ideas and experiences;
6. Understand the role of language in complex relationships;
7. Become informed about the significance of competing discourses and popular memory;
8. Understand the relationship between the personal and the political;
9. Understand the intellectual and moral foundations for the development of a social conscience;
10. Develop the ability to critique the institutions they inhabit;
11. Develop the confidence and ability to provide an informed interpretation;
12. Develop a sensitive and informed understanding of interpretive traditions that may be drastically different from their own;
13. Develop the capacity to create and ask questions that can elicit significant and critical responses.

## Performance Expectations

Week 1, Day 1, In-Class Activity: Orientation to the SEIS thematic module educational program. Students ask questions relating to the purpose and organization of course. Reading Assignment: Rigoberta Menchu, *I, Rigoberta Menchu*--to page 101. Identify two questions from each section of the syllabus that would inform the meaning and implications of the author and their own lives. Be prepared for class discussion.

Week 2, Day 1, In-Class Activity: One half class--tour building to find examples of four subthemes, discuss findings with class. One half class--discuss two questions from subtheme in relation to book and their own lives. Reverse activities for two groups.
Reading Assignment: Rigoberta Menchu, *I, Rigoberta Menchu*--remainder of book.
Portfolio Assignment #1: Paper due--four-page essay--use references and experiences of tour, Rigoberta Menchu book, personal biography, and questions from four subthemes to explore and critique family organization and structure.

Week 3, Day 1, In-Class Activity: Small and large group discussion of human and universal rights in reference to Rigoberta Menchu, relevant syllabus questions, and the issues of contemporary existence in a world where human rights are always in jeopardy. Paper due today.
Reading Assignment: Read first half of Jonathan Kozol, *Savage Inequalities*. Be prepared for class discussion.
Field Experience: Visit two public schools in differing socioeconomic areas. Observe and analyze in relation to syllabus questions, course issues and discussions, *Savage Inequalities*, and personal biography. Be prepared for class discussion.
Portfolio Assignment #2: Four-page essay of relationship of field experiences in two schools, subthemes, syllabus questions with Jonathan Kozol and *Savage Inequalities*. Due week 5.

Week 4, Day 1, In-Class Activity: Small and large group discussion of first half of Jonathan Kozol, *Savage Inequalities*. Use appropriate syllabus questions and subthemes to explore the book. Integrate with personal experiences of class members.
Reading Assignment: Read remainder of Jonathan Kozol, *Savage Inequalities*. Be prepared for class discussion.

Week 5, Day 1, In-Class Activity: Small and large group discussion of field experiences in public schools. Integrate with syllabus questions, subthemes, and Jonathan Kozol.
Reading Assignment: Read Affirmative Action articles and be prepared for class discussion.
Field Experience: Organize small group task forces to visit community agencies responsible for services to children, youth, family needs and issues. Photographic essay of experiences due week 8.

Week 6, Day 1, In-Class Activity: Small and large group discussion of Affirmative Action papers. Relate these two articles to questions in the syllabus.
Reading Assignment: Read Mike Davis, *City of Quartz*, pp. 1-89. Be prepared for class discussion.

Week 7, Day 1, In-Class Activity: Small and large group discussion of Mike Davis, *City of Quartz*. Relate the book to subthemes and syllabus questions.
Reading Assignment: Continue reading Mike Davis, *City of Quartz*, pp. 99-144 and 323-368.

Week 8, Day 1, In-Class Activity: Small and large group discussion of Mike Davis, *City of Quartz*. Presentation of photographic essays.
Reading Assignment: Conclude reading Mike Davis, *City of Quartz*, pp. 221-316.
Portfolio Assignment #3: Collaborative photographic essay due.

Week 9, Day 1, In-Class Activity: Presentation of photographic essays. Synthesis and summing up of module learning with emphasis on integration of texts, field experiences, syllabus subthemes and questions in the further development of learning outcomes for students.

## Assessment Elements

Portfolio Assignment #1: Four-page essay--use references and experiences of tour, Rigoberta Menchu book, personal biography, questions from four subthemes to explore and critique family organization and structure. Due week 2.

Portfolio Assignment #2: Four-page essay of relationship of field experiences in two schools, subthemes, syllabus questions with Jonathan Kozol and *Savage Inequalities*. Due week 5.

Portfolio Assignment #3: Collaborative photographic essay of field experience. Due week 8.

## Conclusion

This modular, integrated course is in its second year of development. Students consistently remark on the positive aspects of working with their colleagues in other disciplines. The variety of views, opinions, beliefs, and knowledge shared is tremendous. Faculty are growing through the sharing of resources and ideas. Scheduling is a nightmare, but then. . . . We all know **change is pain**. Time will tell, but this multidisciplinary attempt to deal with cultural diversity in its multifaceted aspects is well worth the work.

# NO MORE "TEACHING AS USUAL"

by
Dianne Bowcock

Ten years had passed since I taught a course at the university. When I got the chance in the fall of 1995 to teach *School and Society*, I knew I couldn't teach the course in the same way I had previously. There could be no more "business as usual"[1]--no more "teaching as usual." Believing that pre-service teachers will never teach differently unless they experience it themselves, my goal was to teach in a way that combined my changed beliefs about how students learn, about what's valuable to learn, and about the role of the teacher in facilitating learning. This paper discusses a combination of approaches that form what I view as multicultural teaching.

As an elementary school teacher in inner city schools in the sixties and in Africa with the Peace Corps in the seventies, I had struggled with dimensions of valuing all children for who they are and teaching in diverse ways that connect with every student. When I became a university teacher it seems I submerged much of the personalized nature of teaching that had guided my teaching at the elementary level. As a result, I generally lectured about the readings and used some group discussion, and I always determined the curriculum and course requirements. Although I never felt entirely comfortable with this design, it seemed to match what I had experienced in college and what college students expected. On the one hand, I believed I needed to be an "expert" and that my role as college teacher involved identifying, synthesizing, and condensing what was to be learned. On the other hand, I knew I wasn't an expert, and I believed that students needed to be more involved in directing their own learning.

Over the past ten years I have struggled with questions about what learning is, what's valuable to know, and how a teacher facilitates and recognizes learning. Recently, my work for several years with K-12 science teachers who were attempting to teach in a multicultural way exposed me to the literature of multicultural education, cooperative learning, and an inquiry approach to science. In planning this revised college course, I asked, How can I "walk my talk" by bringing my own beliefs about teaching and learning into my teaching? How can I integrate the fundamentals I believe in with the messages from such influential readings as *Democratic Schools*, *The Case for Constructivist Classrooms*, *Affect in the Curriculum*, and *Dreamkeepers*. In my new approach to the course I wanted to make the explicit curriculum of the course and the "hidden curriculum" each contain important messages by teaching in a multicultural way.

This paper is about my efforts to teach in a multicultural way. Although the diverse content of this course was multicultural, the **content** of the course per se was not what made it multicultural. Nor was it the diverse cultural nature of the class that made it multicultural, since this class was virtually all European American. I believe every teacher needs to teach in a multicultural way, even when the students represent the majority ethnic group (European Americans) and even when the students are culturally or racially homogeneous. I agree with Davidman and Davidman when they say, "the *multiculturalness* of a setting is not determined by the type of students in the class; it is created by the perspective and knowledge base the teacher works with (sic)" (1994, p.8). The combination of varied perspectives, approaches, and assessments used made this teaching multicultural.

Within my university setting, I anticipated that the class might be culturally and racially homogeneous and represent middle-class European Americans. It turned out that the class had 36 sophomore and junior students, six males and thirty females, virtually all European Americans, with some distribution in age. I was driven to teach in a multicultural way because I recognize that **not** teaching in a multicultural way maintains the status quo. **Not** teaching in a multicultural way continues to socialize students (who will soon become teachers) that the dominant, prevailing way of "teaching as usual" is the normal way to teach. It communicates the message that multicultural education is for others, for minority students. By omission, **not** teaching in a multicultural way devalues the importance of the perspectives and histories of others and perpetuates the belief held by many European Americans--and educators--that multicultural education is only for culturally or racially heterogeneous classrooms or minority classrooms.

## Guiding Principles

In this revised course I wanted to: create a learning environment which was personalized, student centered, and democratic; use group learning; teach in a way that emphasized thoughtful higher-order learning and involved students in understanding; and use performance assessments. In hindsight, including social action[2] would have been easy and would have strengthened the multicultural design of the course. I was particularly interested in the impacts of combining all of these approaches, as I believe these concepts are interconnected and synergy is created in their combination. As the course evolved, one of my major challenges related to teaching that promoted deeper understanding. Therefore, I discuss this area more thoroughly than the other concepts.

Action research and journal keeping were used to reflect on my own progress. My guiding research question was: How will students respond to this integrated variety of approaches? Class feedback was gathered four times during the semester by asking for anonymous written suggestions about how to improve the class. I was surprised when many students noted that teachers rarely asked for their opinions about the teaching of a class.

## Creating a Cooperative Learning Environment

In order for classroom dialogue to occur, it was essential to create a positive learning environment. To promote group discussion and foster equity and acceptance, a combination of intimacy, democratic processes, collaborative groups, and student-centered approaches were used. Each of these is discussed below.

### Intimacy Through Group Learning, Cooperation, Knowing Names, Sitting in a Circle

Even though this was a college class of 36 students, I wanted to emphasize a classroom climate receptive to all students' views and cooperative rather than competitive.

Caine and Caine (1991) have noted that learning is often inhibited when it is anxiety-producing, stressful, and competitive. We did several group-building activities. On the first day of class we sat in a circle, interviewed and introduced each other, and did a "people hunt"[3] as an icebreaker. For several weeks we began each class by introducing five students and one thing each wanted us to know about themselves. Phone numbers were shared (with permission) so that groups could work together outside of class. Desks were usually arranged in a circle or semicircle, and I usually sat in a student desk rather than at a table at the front. Assessments were designed to emphasize performance not competition for a scarce amount of A's. On the last day of class, a student suggested we conclude the course by doing a group-building activity called "rainstorm."[4]

### Student Centered and Varied Instructional Styles

A question I frequently asked myself was: How can student talk rather than teacher talk predominate? I tried to vary instructional styles among a combination of mini-lectures, teacher-led and student-led discussions, small group work, student presentations, videos, and guest speakers. The course curriculum included some discussion of multiple intelligences as a way of thinking about how one learns and, consequently, how a teacher can teach. In presenting this we did the Multiple Intelligences dance.[5] Students were given choices about how they would demonstrate that they understood the course concepts. Students could write a paper, develop a video, or create a song, dance, or drama to portray a concept they had learned. Two groups used drama to present books they had read. In hindsight, I wonder if I emphasized these choices adequately since most students still chose to write papers.

### Democratic Processes Including Class Voting and Student Choices

In attempts to make our classroom a democratic setting, some decisions were made through voting. Students voted on most of the topics in the curriculum, speakers to invite to class, and assignment due dates. Students chose the amount of work they agreed to do, selected one of ten books they would read with a group, and completed a written learning agreement. They had to do specific assignments to earn a B, more assignments to earn an AB, and most to earn an A.

### Collaborative Group Work

In almost every session students worked in groups (pairs, triads, and teams of five or six) for at least ten minutes while they discussed homework, concepts, or readings. This was not cooperative learning in the strict sense of the term as used by Johnson, Johnson and Holubec (1994) because our groups were usually student selected and existed over a short term (one to three sessions). Sometimes groups were randomly created by passing out numbers, colors, or animal names. Sometimes group roles such as recorder, timekeeper, encourager, and reporter were assigned. Student groups developed course questions, read the same book together, and led class presentations or discussions. The group learning mode was well received by students. Several students noted they learned much from the small group discussion even though they did not often speak out in the larger class.

## Teaching to Encourage Understanding

Although constructivist learning is a complex term that is sometimes bantered about, it seemed sensible and harmonious with my own understanding of how students learn. To me teaching that allows students to construct their own knowledge means involving students in their own learning so they are actively participating in making meaning instead of passively receiving information and facts that are presented to them. It seemed that teaching in this way would do two things: 1) engage students more deeply because the direction of the learning emanated from them and 2) make learning easier because it is a connected extension or modification (or sometimes destruction) of what students already know. In hindsight I can identify three different ways in which the course was designed to promote constructivist learning: 1) Student questions were used to guide curriculum and assignments; 2) discussion of each topic began by exploring students' current understandings; and 3) original data was used to enhance students' understanding. Each of these features is discussed below.

### Student Questions Were Used to Guide Curriculum and Assignments

Before this course began I knew that I wanted to involve students in designing the course and curriculum. But how does one do this when texts and materials have to be ordered well ahead of time?[6] In addition, getting students involved in developing the curriculum is risky because I don't know everything about education that students may want to know. What if students want to explore issues that I don't know about? Planning to teach in this way required that I expose my ignorance about some issues. My own continual state of learning had to be part of the message to the class. Although I recognize that lifelong learning is essential and the knowledge explosion means that no one knows everything, most college students have been socialized to be passive recipients of information and expect the teacher to be the source and "know it all." They expect the teacher to synthesize what's important and tell it to them. I wondered if the curriculum could be completed within the first few weeks of class.

I also had to come to terms with how much I would shape the content of the course and how much I could leave open-ended for the students to identify. The course could not be totally derived from the students because I believed they had to be exposed to certain concepts. These required topics came from three spheres: 1) my own knowledge about the issues within school and society and my beliefs about the fundamental understandings all students need as they prepare to become educators in a global world; 2) my recognition that this course may be the only one in which students address some of the social, political, and economic issues of schooling; and 3) a few specific university requirements the course must fulfill related to ethnic groups in the U.S. Based on these three spheres I developed a partial curriculum we had to address (culture, issues of social class, gender, and ethnic groups within the U.S., and multicultural education). This framework encompassed about half of the substance of the course. For several months before the course began, I organized my materials so I could select resources quickly once we identified them as a class. Prior to the course, a general book, Joel Spring's *American Education* (1994), and several other books we would use for group readings were ordered.

During the first few sessions of class we explored the foundations of the course such as concepts of culture, education within a social context, and purposes of schools. Concurrent with discussion of these predefined topics, students worked in groups for at least ten minutes per class to generate questions they had within the topic of "education and society." These questions were clustered by the students to identify important topics and themes, and an over-arching list of questions and themes was created. One semester did not allow us to cover all topics suggested, so we voted on the topics to study. A master syllabus was created which identified readings from our text and other resource materials appropriate for the concepts. Some topics such as values education and school choice were not addressed in any depth in the text, so part of my role was to select resources to explore these topics. Students were clearly aware I was a learner in this process.

In hindsight, another way to do this would have been for students to work in "topic groups" outside class to search out information on the topics identified, read and learn about their group topic, and then teach others in the class. I didn't do enough to involve students in the selection of the resources as I was still the primary selector of the sources we used. I felt one of my responsibilities was to ensure valuable resources reflecting prominent authors and knowledge about a topic were selected. As it turned out, I'm not sure students would have had time to both search for sources and study them. It would have meant exploring fewer topics.

In addition to students developing curriculum from questions, students wrote two papers based on their own questions. The questions guided them as they observed in a classroom. They prepared other questions for interviews with persons from ethnic groups different from their own. Although these two papers were to be driven by their own guiding questions, several students asked **me** to give them questions. I think they believed my questions were somehow more important or valid than theirs. It was hard for me not to suggest or require certain questions, but I expected them to take some ownership for asking about what they needed to know as future educators.

### Discussion of Each Topic Began by Exploring Students' Current Understandings

I think teaching that promotes understanding involves: 1) starting from where students are by finding out students' current understanding and questions; 2) involving students in analyzing their present understandings; and 3) extending students' prior understanding to include additional knowledge of the topic. It means providing time for students to explore and create their own understandings rather than giving them synthesized, condensed materials to spout back. Teaching promotes higher order learning that emphasizes broad integrated concepts and applications, not specific facts.

To allow students opportunities to create their own meanings and discover what they already knew, we discussed concepts, terms, and understandings **prior** to reading about a topic. Based on homework questions I had assigned, each session began with students working in groups to discuss their homework. For example, when we discussed the concept of hidden curriculum, the homework guiding questions were: What is hidden curriculum? Why is it called hidden? Who is it hidden from? Give some examples of hidden curriculum.

A final exam question asked them to discuss the hidden curriculum they observed in our class. One student wrote:

> *Because our classroom was structured so that the desks were in a half-circle, this allowed for the feeling that we could easily share information and that our ideas did matter. . . . Another hidden curriculum was to have our teacher not lecture to us in the standard format. As a teacher, you had the students share information they had learned and then discussed those findings as a class. You gave us a topic relating to education during class, and then we all discussed it together. This format allowed for the students to believe that not all of the information was in the teacher, that we too had knowledge within ourselves. We learned that we could learn from each other, not just learn from what the teacher told us.*

Another student wrote:

> *I think that not using the Banking System of lecturing forced us to come up with our own opinions. I know that not having you dish out the information all the time made me curious, and I would often go home and search for the answer. I like that you don't feel like you know everything. It was less threatening to talk about things this way.*

Homework questions and class discussion generally used the following process: 1) discuss definitions and terms, 2) discuss examples, 3) give personal experience related to this concept, and 4) make a transition to assigned reading. My role was one of a facilitator asking questions and making a transition to the assigned reading by linking concepts and expanding what students had discussed. I lectured in small bits only after we had already done class discussion about a topic.

Although this approach seemed reasonable to me, in practice I had some problems. Throughout the student discussion, I seemed weak as a facilitator and questioner. I needed to learn more about developing questions that could guide discussion and expose what students knew. Student ideas representing a broad range of beliefs, opinions, and experiences with the topic arose within the discussion. However, since these varied ideas could occur at any time, discussions did not seem to progress in any logical, structured, or organized order. Some students' ideas contradicted or challenged those of other students. As discussion leader and teacher, I felt I had to point out contradictions and try to organize and synthesize on the spot.

By choosing to minimize lecture and privilege discussion, I felt I had lost control of the organized way material can be presented. Throughout the semester, I struggled with how the class could do up-front discussion and analysis on one hand, yet not seem disorganized, disjointed, or inconsistent, on the other. I believe the guiding homework questions got better at dissecting topics in ways we could progressively discuss them. I had some trouble providing critical analysis on the spot, and, on reflection, realize I assumed this was my role. Why did I also expect this of myself? Did I expect critical analysis from students? I recognize now that I was struggling not only with my inability to do this well but also with my expectation that I **should** do this. Isn't it that I really want students to be doing the critique? Was I explicit enough in asking and expecting that students would be involved in critically discussing their own ideas?

### Original Data Enhanced Student Understanding

The use of original data contributed to personalizing learning. The class syllabus explained the use of original data for one assigned paper this way:

> The purpose of using original data is so students can address their own specific issues or questions relative to the culture group. Students become the designer and collector of the information and the interpreter of its meaning. Another purpose is to get students into **direct contact** with people of the culture group so they are not dependent on others' observations and interpretations.
>
> Original data (original information or primary data) is information that comes directly from **your** interactions or observations rather than from a book, journal, text, or video. It is information that **you** collect in some organized way. Some of the following are ways to get original data: Interview or survey people. Telephone or write to people. Participate in activities or events where you can interact with the culture group. Observe in settings where you can learn about the culture group.

Since both course papers required original data and stemmed from student-initiated questions, plagiarism and over-dependence on book sources were not issues. Upon completion of these assignments many students stated these assignments were the most difficult, but also the most meaningful. Many commented they went deeper and spent more time on these than most papers they write in which books are the only source of information.

Prior to this assignment I wondered what problems might be posed in collecting original data. Would students be able to arrange school visits on their own and find people from ethnic groups different from their own to interview? Finding original data, however, did not seem to pose a problem since only two students asked for my help to locate people to interview. Several students observed in a friend's or parent's classroom. One student interviewed five African American students on her sports team. She commented that this experience gave them entrance to discuss race and cultural experience in a way that had previously seemed taboo. Another student commented:

> *The best hidden curriculum was having us find original data for our culture paper. I have done many papers in the past three and a half years, but I never learned as much as I did on this paper. I learned more personal, straight from the heart information than I would ever find in a book.*

## The Tension of Breadth Versus Depth

In a broad course such as *School and Society*, the curriculum this class developed consisted of cursory snapshots involving many different concepts. This posed some problems for continuity and flow. Each day or two a new concept was introduced. If I were to do this again, I would limit the amount of topics we cover as a class and go deeper into fewer topics. About three-fourths of the way into the class, I noted that students seemed bombarded with new concepts and overdosed with the numerous readings planned. We seemed to be flying over the concepts, without enough time for deeper exploration of any specific topic. I found myself asking: What's most important to know? How can we go deeper into the important concepts of the class rather than cover more and more material? I realized that at the three-quarters point we had exposed the major concepts we would address the remainder of the course. We needed a way to regroup to get at the essentials.

Based on my broader view of the issues the class had selected, I wrote 15 broad statements to capture the "big ideas" of the course. Examples are: Discuss some of the ways in which social class, gender, ethnic heritage, and language heritage impact a child's schooling experience. Discuss some of the major purposes of schools and give examples of ways these purposes are sometimes in conflict with one another. I told students these overarching statements represented the substance of the course. For several sessions students worked in groups to address the statements, and groups used overhead transparencies or charts to present their responses to the whole class for discussion. The exam came primarily from variations of these 15 questions.

### Assessment Based on Performance Not Comparison with Other Students

Among the beliefs about assessment guiding this course were: 1) students learn at different rates, and 2) writing is a process. This meant students would be given feedback on work in progress and required to redo assignments until they met the criteria. Rubrics were used which listed the criteria for an assignment and rated how well students achieved the criteria. If student work did not meet the criteria, assignments were returned to students with explanations about what further work was required. A third guiding principle was that students would be judged in relation to the criteria, not in relation to other students' work. If all students met the criteria, all could receive A's. A's were not a scarce commodity. Our course content discussed the competitive nature of schools, the "ranking and sorting" purposes of schools, and how norm-referenced grading ensures that some students will fail.

The final exam was a take-home exam for which students could use class notes, texts, and other sources used in the course. In this back-and-forth assessment process, about six students, not the same six students each time, were asked to complete additional work on each assignment. The final exam included a self-evaluation regarding the work done over the semester. Students compiled their work into a portfolio that they analyzed in terms of their best work and the activity they learned most from. If I were to do this course again, students would be involved in developing the criteria for a successful paper, project, or presentation and in creating the assessment rubrics. On the final required departmental evaluations, grading was the area students consistently rated as exceptional.

## Social Action--a Missing Component

Banks (1988) discusses "the social action approach" of multicultural education in which students make decisions on important issues and take action on them. This course could have easily included several social action emphases. For example, the class read Jonathan Kozol's *Savage Inequalities*. Although we discussed this book early in the course, not until the final exam did I realize the deep impact this book had on many students. They stated that it haunted them throughout the course and had significant impact on expanding their views of education in this society. One student wrote in self-reflection on the exam:

> *This book introduced me to the crucial issues we would focus on through the semester. I learned a tremendous amount from this book about myself and the reality of the education system. I learned about environments of schools that exist in my own society that I never knew could possibly exist. I learned about poverty, property taxes, economics, destroyed hopes, and the degradation of school environments. This book made me face the harsh conditions of overcrowding, discrimination, and cruelty that instill the attitudes of learned helplessness in children. . . . This book moved me not only from ignorance to informed but also to action for change. . . . I now have to make it my job to do something about the conditions that exist. . . . I will fight for equality and make people aware of these awful conditions. . . . I will fight the laws that perpetuate this situation and support movements to help these environments of poverty.*

For some, a sense of impotence about what to do as a result of reading this book surfaced. Given the significance of this reading to them, students could have written to Kozol about the impact his book had on them as future teachers. Perhaps Kozol could have suggested groups to align with to address the unjust ways schools are funded in the United States. The students might also have contacted the editors of *Rethinking Schools*, an urban school's journal we also used. By my not fostering social action, this class missed an opportunity to experience the empowering nature of learning through social action. Including social action could have expanded the course's modeling of "education that is multicultural and social reconstructionist" as outlined by Sleeter and Grant (1994).

## Conclusion

In my attempts to teach in a multicultural way through the approaches described in this paper, I found I was continually evolving in my role as a teacher. I feel some comfort about the approaches used in the course because they reflect what I believe about teaching and learning. Perhaps some of this comfort comes from finally freeing the elementary teacher inside me. The Gestalt formed with these approaches represents what I visualize as teaching that is multicultural, even when it takes place within a group of students who are culturally and racially similar, as was the case with this class. In spite of many questions I still have, this attempt at multicultural teaching formed a beginning I hope to expand in my next course. One goal was accomplished: this was not "teaching as usual."

## Endnotes

[1] Sleeter and Grant (1994) open their book with a chapter titled "Illusion of Progress: Business as Usual."

[2] Banks (1988) discusses four levels of multicultural curriculum reform. Level 4, the most sophisticated level, emphasizes the Social Action approach in which students make decisions on important issues and take action to help solve them.

[3] "People Hunt" is a scavenger hunt for people who meet a certain description. Some of the examples used in our class were: Find someone who is bilingual. Find someone who went to private schools. Find someone who grew up in a rural setting.

[4] The "Rainstorm" is a group building activity in which everyone stands in a circle and uses four different motions to create the illusion of a rainstorm. The motions are: 1) rub palms of hands together, 2) snap fingers, 3) pat knees rapidly, 4) stomp feet. A leader begins motion 1 and the motion moves around the circle until everyone is doing it. When it reaches the leader again motion 2, then 3, and 4 are each done all the way around the circle. After motion 4 is completed, they move backwards in sequence to motion 3, 2, and end with motion 1.

[5] I learned a version of this dance presented at a workshop led by David Lazear. The seven intelligences--verbal/linguistic, logical/mathematical, visual/spatial, body/kinesthetic, musical/rhythmic, interpersonal and intrapersonal--are presented in Howard Gardner's *Frames of Minds: The Theory of Multiple Intelligences* (1983). Lazear links the seven intelligences to education in his books *Seven Ways of Knowing* (1991) and *Seven Ways of Teaching* (1991).

[6] The need to arrange materials well ahead of time for visually impaired students or students with special learning needs is particularly challenging for this kind of curriculum development.

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## **Syllabus: *Educational Policy Studies: School and Society***

### Course Description

The purpose of this course is to investigate some of the social and cultural issues that affect and are affected by the nature of schooling in society. To be examined specifically are the socialization function of schooling, the social organization of the school, and the dynamic process of education. An anthropological emphasis will be used to focus upon the relationships of schooling, culture, and society.

### Course Format

This course will use group work, class dialogue, "teaching" by students, mini-lectures, and original gathering of information about the nature of schools to explore the issues and questions designed by the class. It will build upon and model many of the contemporary strategies and concepts that K-12 schools are using today, although these concepts will not be the direct focus of discussion in the course. In particular, the following concepts will be prominent: constructivist view of learning, classroom as a community of learners, cooperative learning, democratic classroom, student self-reflection, and alternative assessment. Because of the constructivist design of this course the specific readings and discussion issues will be developed with the class. The first few weeks will follow the design below. In the first two weeks students will be involved in designing the remainder of the course and laying out the syllabus related to readings and assignment due dates.

Human Relations Code Points Offered: 2, 3, 7 (see details below)

Course Requirements (progressive requirements for grades)

To earn a B:

1. **Participation** in class discussion, completion of daily class readings, and attendance are expected.
2. Students will **carry out homework activities** selected from the text as appropriate.
3. Students will participate in a **book group** which reads and analyzes a selection (probably an entire book), creates a summary, and teaches the class.
4. Students will complete an **individual paper (4-8 pages) or project** on a specific cultural group different from their own and present major findings to the class. The paper should reference at least three sources. To earn an A, this paper must gather some original data.
5. Students will develop an **individual portfolio** that contains evidence of the elements listed above in addition to assessments.
6. A **final exam** including aspects of self evaluation related to the concepts in the course and portfolio will be completed.

To earn an AB the following must also occur:

7. Students will participate in at least one **school contact activity** that will bring them into direct contact with K-12 schooling. Some possibilities are: visit a classroom, attend a school board meeting, interview a school professional. Ideas for this activity need to be discussed with the instructor prior to carrying it out. A summary/critique of the activity will be completed.

To earn an A the following must also occur:

8. The individual paper on a cultural group must contain original data. This should be discussed with the instructor before completion.
9. Select one of the three and discuss this with the instructor: 1) Students will collect at least five newspaper, magazine and/or journal articles that relate to the class concepts as the class progresses. A 3 x 5 reflection card which captures the major learning should be attached to each item, **OR** 2) a student will read one of

the recommended readings (*School and Society* or *The Way Schools Work*) and make an interactive presentation to the class, **OR** 3) the student will write a short (4 pages) paper on a topic of choice related to the class.

Required Readings

*American Education: An Introduction to Social and Political Aspects* by Joel Spring
*Savage Inequalities* by Jonathan Kozol

Recommended Readings

*School and Society* by Walter Feinberg and Jonas F. Soltis
*The Way Schools Work* by Kathleen Bennett and de Marrais and Margaret D. Le Compte

Other potential readings might include but not be limited to:

*The American Bilingual Tradition* by Heinz Kloss
*Keeping Track: How Schools Structure Inequality* by Jennie Oakes
*Crisis in the Classroom* by Charles Silberman
*Inside High School* by Philip Cusick
*Pedagogy of the Oppressed* by Paulo Freire
*Assimilation in American Life* by Milton Gordon
*Horace's School* by Theodore Sizer
*Dreamkeepers* by Gloria Ladson-Billings
*I Know Why the Caged Bird Sings* by Maya Angelou
*The Miseducation of the Negro* by Carter G. Woodson
*An Afro-Centric Curriculum* by Jawanza Kunjufu
*Too Much Schooling: Too Little Education* by Mwalimu J. Shujaa
*Learning to Labour* by Paul Willis
*Hunger of Memory* by Richard Rodriguez

Code Point #2 History and Culture

This course will investigate the values and historical developments that women as a gender group, and various racial, cultural groups have experienced. The specific groups that will be targeted (in addition to others) are: African Americans, Native Americans (American Indians and Alaskan Americans), Asian Americans and Pacific Islander Americans, and Hispanic Americans. Students will make an in-depth study of a group culturally different from their own and present this knowledge to students in the class. In this way, all students in the class will investigate all the above-named groups. Some of the major concepts to be explored are: enculturation, acculturation, internal and external colonialism, dependency, assimilation, pluralism, ethnicity, socialization, social class, equity, cultural identity, and ethnic and language loyalty. Students will also read several books from the Potential Readings List as well as other books.

## Code Point #3 Discrimination

The course will include discussion of concepts such as: prejudice, discrimination, racism, sexism, stereotypes, institutional racism, marginalization and the effects of these forces on self-concept, economic opportunity, pluralism, class mobility, and education. Students will work in groups to gather data on the prevalence of discrimination in society.

## Code Point #7 Impact on Education

The course will investigate through some direct and primary collection of data, the impact of the forces of discrimination on schools as shown through language, instructional materials, learning styles, tests and measurements, school environments, and student performance. The course will investigate approaches within schools, such as multicultural education, inclusion, democratic classrooms, anti-racist classrooms, cooperative learning, heterogeneous grouping, multiple intelligences, constructivist learning, and alternative assessments, for combating these forces.

# UNDERSTANDING DIVERSITY:
# URBAN EDUCATION AT BLOOMSBURG UNIVERSITY

by
Mary Harris

*Helped are those who are enemies of their own racism: they shall live in harmony with the citizens of this world, and not with those of the world of their ancestors, which has passed away, and which they shall never see again.*

Alice Walker

*Over the past few weeks I have noticed somewhat of a change in myself. Prior to this time period, I never considered myself prejudiced. However, if I heard someone tell a racial or sexual joke or make a remark, I basically ignored it and continued on with my business.*

*But, after only a few class periods, I realize how wrong I was. Now instead of pretending the remark was not made, I comment, "I don't think that's funny" or something to that effect. Even my boyfriend has noticed the change in me. Occasionally he tells blond jokes. When he's finished, he turns to me and defends himself. "After all, it was only a joke." Once I explain my point of view, he stays away from the jokes.*

*I feel that this class has made me a better person in just a few weeks. I can't wait to see what I'm like come May.*

From a student log

Bloomsburg University, one of Pennsylvania's fourteen state universities, located in central Pennsylvania, is situated in the foothills of the Poconos in the Susquehanna River Valley. Most of the students are from rural communities surrounding the university, where experiences with people of color are very limited or nonexistent. Ninety-eight percent of the students are white, most are first-generation college students. Their expectations reflect the ethnic encapsulation of the surrounding community, and they have little knowledge of the experiences and orientation of students from diverse cultures or of the issues of racism, sexism, and classism. They bring to class the prejudices and stereotypes learned at home, in school, and from the media.

Issues of equality and justice are central to all classrooms--rural, suburban, and urban. *Education in an Urban Society* is for all students no matter where they teach. Students in *Education in an Urban Society* examine issues of race, sex, and class in their lives and in society in order to understand and teach about prejudice and discrimination in a multiethnic society and multinational world. They explore dimensions and sources of racism in this country as they relate to Asian Americans, Latino Americans, African Americans, and other traditionally disenfranchised groups in order to identify their distinguishing characteristics and understand how each has been victimized by discrimination. They develop strategies for maintaining a democratic classroom. I consider the class anti-bias, anti-racist education, and an early assignment involves reading Enid Lee's article, "Taking Multicultural, Anti-racist Education Seriously" (1994).

It is important that students discuss the issues. I require them to keep a log in which they respond to the readings, integrate the concepts and ideas from the readings and class discussions, and reflect on how these ideas impact their lives. The dialogues the readers have with themselves are preparation for dialogue in class, where we sit in a circle to share interpretations and personal reflections. Students further dialogue with each other in small group settings which I vary throughout the semester. I think it is very important that students find their voices, and some do.

My goal is to provide a classroom setting where students are able to examine their own belief systems without penalty. Because we are dealing with emotion-laden subjects, students sometimes have difficulty expressing their points of view, especially if they think I will disagree with them. Yet, if I can't have honest dialogue, some of these attitudes will remain hidden and probably unchanged. To develop an atmosphere of trust, I model cooperative learning techniques: a student-focused classroom with the teacher as facilitator, role plays, simulations, and the use of dyads, triads, and whole group discussions--even with 35 to 45 students in a class.

It is possible to begin to develop a critical consciousness so that awareness and learning will continue when the semester ends. If students can begin to accept differences not as deficits and can begin to see the discrimination, prejudice, and racism in our world, then I think they will continue to grow. If they can begin to develop a critical perspective about what they read, see, and hear, they can use that perspective as a basis for further action. I must confess there are times when the comments and attitudes of some of my students exhaust and depress me; however, I know that for many others the class is a pivotal event in their lives as they begin to work for social change.

## Discovering Your Ethnic Roots

We move from the center outward. We begin by examining our own histories to help define who we are. In order for our students to begin to understand the "other" and avoid making cultural assumptions in the classroom, they must first understand and define themselves and see how their world view has been shaped. The Ethnic Roots Essay, the first written assignment they complete, leads them to that.

To prepare them to write their essays, I ask them to work in groups based on ethnicity, (all the Italian Americans over here in this corner, all those who eat pork and sauerkraut on New Year's Day over here, etc.) where they share their ways of being and begin to define their culture. They discover how difficult it is when there isn't a different culture for comparison. Most of their ways of being are taken for granted, with little or no reflection. Most have never considered that the way they live, the things they value, and the holidays they celebrate are not necessarily shared by others in this country or people in other places. They discover how much alike they all are and how, for many, religion dominates their celebrations and ceremonies. We discuss Eurocentrism and ethnic encapsulation.

Learning starts with self and is renewed through critical questioning of experiences with others. By viewing our culture from the perspectives of other cultures, we gain greater self-understanding. To provide a means of comparison, I invite a guest speaker from another culture to present to the class, often our Director of International Education who is Nepalese. Students begin to see differences in others and to search for and attempt to understand the other's view. In doing so, they can better identify their own.

## American Indian Issues

I begin this unit with an in-depth look at American Indian issues, based on *Rethinking Columbus* (1992). I have included this outstanding collection of readings from the Native American view to encourage a deeper understanding of the European invasion's consequences and to convey some appreciation for the diverse cultures of the original inhabitants of the hemisphere. I also want my students to begin recognizing the stereotypes of American Indians that are pervasive in our literature and media and to see the Columbus arrival as the beginning of a winner's history that profoundly neglects the lives and perspectives of all others. By beginning here, students can see clearly the racism that exists toward American Indians, and, in doing so, eventually relate to other issues of racism which often strike closer to home.

*Reading* Rethinking Columbus *has opened my eyes to much more than I expected. It has been 500 years since Columbus first sailed to our country. But now I have to ask, "Whose country?" Ours? Not at all. For us, the white Christians who are supposedly the good guys, we're really not Christians at all. Looking at the Ten Commandments alone, "Thou shalt not steal, Thou shalt not commit murder." What have we done? 500 years ago began the stealing of land from the Native Americans and the killing of the Native Americans in order to steal more land.*

*After beginning to read* Rethinking Columbus, *facts have become accompanied by emotions such as embarrassment, shame, disappointment, guilt and confusion. It's odd that not one emotion resembles pride, and it's pride that I've been raised to feel when thinking of America.*

Renee

*Throughout grade school and even high school, I thought Columbus discovered America and had a "dandy" time with the Indians. Boy was I wrong!!!*

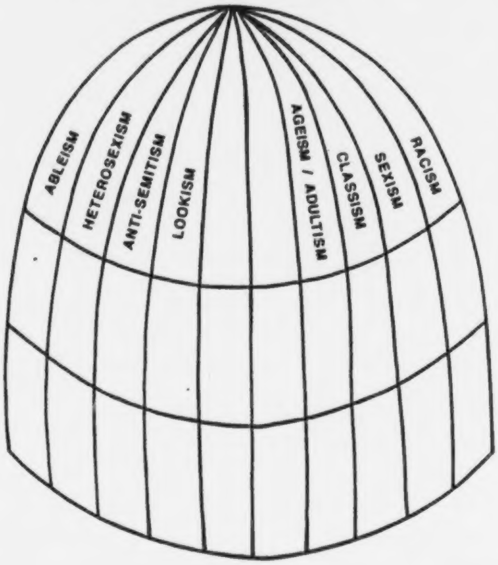
*I feel so naive. How could I believe all of the things that my teachers taught me? But why shouldn't I? So, that makes me wonder what other lies they told me. The more I think about it, the more upset and angry I get. It's pretty sad when you have to lie to children just to hide what horrible things happened when their ancestors came to America! I think children are strong enough to handle that type of information. Besides, when they know what is wrong in the world, they can work to make things better.*

Susan

## Understanding Racism and Oppression

I use the *Cage of Oppression* (olsson, 1988) to begin this topic. Students are asked to fill in target and privileged groups under headings of racism, sexism, heterosexism, ageism, ableism, lookism, classism, and any others they can think of. I ask students to place themselves in the cage, which leads them to discover none are in the privileged group all of the time. It illustrates that all of us have had some experience as a target of oppression. This exercise provides an opportunity to discuss oppression as an imbalance of power and encourages students to see that members of a privileged group participate in oppression even if they are not overtly prejudiced and even if their participation is unintended and unrecognized.

CAGE OF OPPRESSION



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## Cage of Oppression

The Cage of Oppression graphically illustrates the manner in which privilege and power systematically maintain oppression in our society. Early in the semester I ask students to work in groups to fill in the blanks, naming the groups who are privileged and who are targeted for each ism which is listed, and for other isms which they can imagine. We live in a Christian-dominated region where non-Christians are often targeted, and so they often come up with their own label for that issue.

Throughout the semester, I refer back to the cage in our discussions. Sometimes as a final exam question I ask them to formulate an essay showing how the cage works for specific groups, documenting power imbalances, and illustrating ways in which power is maintained.

*True Colors* is a twenty-minute documentary from *Prime Time Live*, showing two men, one African American and one European American, and the different treatment they experience on a daily basis in job searching, apartment hunting, shopping, and other tasks. I always show it during this portion of the class. It's a powerful piece that illustrates the dailiness of racism.

*It has just dawned on me why I don't see the covert acts of racism that happen every day. I'm not Black, or Hispanic. Now that I see that, it seems so obvious. What a film! It really makes me think and wonder how many times I act in a racist manner without intending to, but because of the stereotypes I see from society and the media. I'm really going to pay attention from now on to how I respond to different people, and if I act differently in similar situations, ask myself, "why?"*

Susan

Other activities include an exercise in which students determine whether a list of events and actions are racist acts (Bennett, 1995, pp. 390-391, with the addition of events at Bloomsburg University taken from student logs). First they review the list on their own, then move into groups to attain group consensus, then discuss their findings as a whole. The dialogue involves types of racism (institutional, individual, etc.) as well as intent. Students learn there are no clear answers.

*I guess I really didn't understand racism as well as I thought I did. What I thought would be a racist statement might not be one. The exercise really cleared everything up for me. I am shocked to see how strong discrimination still is.*

Dave

## Racism and the Media

I want students to begin to look critically at the society in which they live, to develop a sense of the concrete realities of their world, and to take an active role in their own searches for truth. One of the notebook assignments involves clipping and commenting on newspaper articles that deal with racism. We talk about some of these in class--I call it our media watch--and in the first few weeks I start the class session by asking students to share some of their findings. They discover the existence of the Third World in this country and begin to analyze the society in which they live as they move toward developing an awareness of social issues.

## Gender Issues

The key reading in this unit is *The AAUW Report: How Schools Shortchange Girls* (1992), which generates a powerful discussion, especially as many of the women in the class reflect back on the discrimination most of them have experienced. The video *Still Killing Us Softly* (Cambridge Films, 1987) is a real eye-opener as it shows the effects of the media and advertising on women and brings the reality of gender discrimination home.

Our discussion of sexual harassment usually goes well, as both the men and women struggle with the issue and have often been victims themselves.

### Homophobia

Each semester I invite a speaker who is gay or lesbian to talk to my classes. Students who have previously stated, "I don't know anyone who is gay or lesbian" and who generally "disagree with that lifestyle" are more open than I had anticipated and often comment on "how brave that person is to come and talk to us." We read articles on the topic and discuss the issue, though not as much as I'd like. It's a beginning. We always refer back to the *Cage of Oppression* when discussing this and other topics.

### Curriculum Issues

I begin this topic with a discussion and handout on stages in curriculum transformation, a compendium I've done from Enid Lee's, James Banks', and Peggy Macintosh's work. I ask students to rate their high schools and Bloomsburg University. I follow with an exercise where students look at biased statements taken from mostly social studies texts in use in many schools. Two examples are:

> Like earlier immigrants, all of these newcomers face many problems. . . . Yet they too have taken advantage of the opportunities opened by the new laws. The number of immigrants who work in science, business, the arts, and education is growing every year.
>
> *The United States Past to Present: Grade 5.* (1987). D. C. Heath and Company.

> Only one of four families in the South owned slaves. Many owned just a few to help in the house and fields. The planter families who owned many slaves, however, were the leaders. Their way of life and their ideas were accepted by most people in the South.
>
> *HBJ Social Studies Program. The United States: Its History & Neighbors, Grade 5.* (1985). Harcourt, Brace, Jovanovich.

Students are asked to locate the bias or stereotype in the selections. At first they have difficulty finding a fault, so it makes for a good class discussion. I use the exercise by asking students to work alone first, then in groups, and then move to a whole-class discussion.

## Examining the Myths and Stereotypes in Literature

Where did we learn the messages which legitimate social inequality? We look to fairy tales and to children's stories. Working in groups, students critique children's stories for racist and sexist messages (see Bennett, 1995, pp. 393-394). Among the stories we examine are *Ugly Duckling, Rumplestiltzken, Hansel and Gretal* (she cries eleven times in the story; he is strong), *Snow White and the Seven Dwarfs*, and *The Giving Tree*. Some students complain, "You don't leave us with anything. You're making a big deal of nothing." They don't want to believe they have been manipulated.

## Testing and Tracking

We examine the issues of testing and tracking and the classism and racism that often exist with these practices. I always have a few students who claim they were placed in a lower track, were able to move to a higher track, and were not hurt by tracking--which, of course, is the point of being white and middle class. I use a segment from *60 Minutes* on racial tracking that helps show the harmful effects for some who are not white and middle class.

## Bilingual Education

I begin this segment by asking, "How many of you think English should be our official language?" More than half of all classes raise their hands. Wow! I point out that their ancestors, for the most part, spoke another language when they arrived here, that early schools in Pennsylvania were taught in German, and democracy holds this country together, not English. After the discussion and the readings, many change their view.

## Book Critiques

I want my students to begin to understand the perspectives and life histories of others, and require they read and report on one book, centered on themes such as the African American experience, Asian Americans, or Native Americans, from a bibliography I prepare. We discuss the books on the day the critiques are due so they hear about as many of them as possible, since there isn't time to read nearly as many books as I'd like.

> *I loved this book. It opened my eyes so much that I can't stop thinking about these people. I think people have to start worrying about these wars that are going on in our cities. . . . I had so much trouble expressing how horrible this problem really is. I was so completely shocked by this book that I don't even know what to say!*
>
> Mike on *There Are No Children Here*

> *I have never before read such a spine-chilling book . . . the truth still remains today—we are the savages, not the Natives. Think back to how the white soldiers cut out the private*

*parts of the squaws, how they killed infants in their mother's arms, and how they displayed the heads of the Indian men on sticks for all to see--"Savage" seems too nice a word!*

Julie on *Bury My Heart at Wounded Knee*

## Videos

We view segments of *Eyes on the Prize*, the prize-winning PBS series on the Civil Rights movement. Students see policemen turning hoses on children, and they say, "I never knew." They learn about "freedom summer" when Schwirmer, Cheney, and Goodman were murdered, and they say, "I never knew." They see the picture of Emmett Till so horribly beaten, and they say, "I never knew." *Geronimo and the Apache Resistance*, another PBS video and the best I've seen on the Indian story, leaves everyone speechless.

*In one hour I received a history lesson so powerful I know I shall NEVER forget it.*

*The second showing of* Eyes on the Prize *opened my eyes even more! It was incredibly horrible, despicable, and just plain gross the way the majority of the Whites acted towards the first Black students to go to Central High School in Little Rock, Arkansas, September 5, 1957. The image I will most remember is of a White woman banging on a barricade and trying to knock it down. The hate in her eyes was so vivid, and her hate was directed at nine students who had the constitutional and human right to go to any school they chose. I never felt so sick in my life at the inhumanity all those people have/had.*

On *Eyes on the Prize*

## Campus Events

Students are required to attend five campus events that deal with the topics we discuss in class and to turn in a brief report following each event. Our provost lectures are excellent, but students don't attend without a push, and so I push.

## Social Issues

An increase in racial incidents on campuses across the country, resegregated schools, escalating violence, including child abuse and violence against women, drugs, AIDS, homelessness, infant mortality, health care, high drop-out rates of minority youth--these and other issues that impact our schools, especially in urban areas, are topics of concern. Students begin to perceive the impact of these issues, but more importantly they begin to develop an ethic of care. I think it is only after we begin to care deeply that we move toward action.

## Global Perspectives

From the center outward, concentric circles reaching out to take in the world, we move beyond our narrow spaces. While I bring in global issues throughout, the focused discussion occurs late in the semester: from civil rights to human rights, from "Who am I?" to "How does what I do affect the planet?" We move beyond multicultural education to global education.

## Retrospective

Students write

*This course was fabulous. A real eye-opener in some aspects; an internal search for the reasons behind my own true feelings in other aspects. More importantly, this course helped me to view both sides of an issue better in analyzing a particular situation.*

Denise

*When I first scheduled this class, a friend said, "Don't even think of it as a class." I replied, "Why, is it that easy?" She said, "No, it's just that it is more of a learning experience." It sure was! I didn't feel pressured, rather I got more and more intrigued and MAD (but a good, socially-conscious MAD).*

Amy

*This class has not only opened my eyes to prejudice and hatred, but it has also opened my mouth and my heart.*

Richard

From the heart outward. The Native American says to us, "You think in your head. We think from the heart." The Eurocentric view emphasizes the rational mind, yet we know we are not rational. The psychology literature is clear that feeling is first. In the Afrocentric literature, feeling is before belief and to everyone who feels is given belief. A religion of the head brings dogma; feeling brings life (Asante, 1988). The center holds.

## References

American Association of University Women Educational Foundation. (1992). *The AAUW report: How schools shortchange girls*. Washington, DC: Author.

Asante, M. K. (1988). *Afrocentricity*. Trenton, NJ: Africa World Press.

Bennett, C. I. (1995). *Comprehensive multicultural education: Theory and practice* (3rd ed.). Boston: Allyn and Bacon.

Bigelow, B., Christensen, L., Karp, S., Miner, B., & Peterson, B. (Eds.). (1994). *Rethinking our classrooms: Teaching for equity and justice*. Milwaukee: Rethinking Schools, Ltd.

Bigelow, B. (Ed.). (1991). *Rethinking Columbus*. Milwaukee: Rethinking Schools, Ltd.

Lee, E. (1994). Taking multicultural, anti-racist education seriously. In B. Bigelow, L. Christensen, S. Karp, B. Miner, & B. Peterson (Eds.). *Rethinking our classrooms: Teaching for equity and justice*. Milwaukee: Rethinking Schools, Ltd.

olsson, j. (1988). Cage of oppression. In *Cultural bridges*. (Available from Cultural Bridges, 268-b Pope Road, Tobyhanna, PA 18466).

Walker, A. (1989). *The temple of my familiar*. New York: Simon & Schuster.

### Videos

*Still Killing Us Softly*. (1987). Cambridge Films. A powerful look at the images of women in advertising including the manner in which these images provoke violence against women, narrated by Jean Kilbourne.

*Eyes on the Prize*. (1968). PBS Videos. I use the first two segments of this strong series, showing the beginning of the Civil Rights Movement and the desegregation of Central High School in Little Rock and the University of Mississippi.

*Geronimo and the Apache Resistance*. PBS Videos. Corrects the myths surrounding Geronimo and documents the assault against the Chirekawa.

*True Colors*. (1992). *Prime Time Live*, CBS. Two men, one African American and one European American, shop, job hunt, and attempt to rent an apartment. Illustrates the dailiness of racism as their different treatment is shown.

*Class Divided*. PBS Videos. Jane Elliott's third grade classroom and her brown eyes/blue eyes experiment illustrate the effects of discrimination.

*Family Gathering*. PBS Videos. Lisa Masui investigates her family's history during the World War II internment of Japanese Americans.

*Racial Tracking*. (November 5, 1995). *60 Minutes*, CBS. Documents the manner in which African American and European American children are placed in Calhoun, Georgia.

### Additional Assigned Readings

Bazzi, M. (1995, August). The Arab menace. *The Progressive*, p. 40.

Douglas, S. (1995, August). The erasure of revolt. *The Progressive*, p. 17.

Dunn, W. (1993, April). Educating diversity. *American Demographics*, pp. 38-43.

Estrada, L. F. (1993, May). The dynamic demographic mosaic called America: Implications for education. *Education and Urban Society, 25*(3), 231-245.

Hacker, A. (1995, July 10). The crackdown on African-Americans. *The Nation*, pp. 45-56.

Herbert, B. (1995, July 21). Children of the dark ages. *The New York Times*, p. 38.

Herbert, B. (1995, July 24). Sweatshop beneficiaries. *The New York Times*, p. 34.

Herbert, B. (1995, August 1). Buying clothes without exploiting children. *The New York Times*, p. 42.

Hess, B. B., Markson, E. W., & Stein, P. J. (1995). Racial and ethnic minorities: An overview. In P. S. Rothenberg (Ed.), *Race, class, and gender in the United States: An integrated study* (3rd ed.), (pp. 176-187). New York: St. Martin's Press.

Kean, P. (1993, January/February). Blowing up the tracks. *The Washington Monthly*, pp. 31-34.

Li, Z. (1995, Fall). "Asian American" vs. "Oriental." *Rethinking Schools*, p. 24.

Moyers, S. (1993, January). Bridging the culture gap. *Instructor*, pp. 31-33.

Rodriguez, R. (1995, October 19). Ingles solamente: Educators rebuff Dole's call to eliminate bilingual education. *Black Issues in Higher Education*, pp. 20-26.

Rodriguez, R. (1995, July/August). Go north, young man. *Mother Jones*, pp. 30-35.

Sears, J. T. (1991, September). Helping students understand and accept sexual diversity. *Educational Leadership, 49*(1), 54-56.

Sethi, R. C. (1995). Smells like racism. In P. S. Rothenberg (Ed.), *Race, class, and gender in the United States: An integrated study* (3rd ed.), (pp. 89-99). New York: St. Martin's Press.

Singham, M. (1995, December). Race and intelligence: What are the issues? *Phi Delta Kappan, 77*(4), 271-278.

Smith, R. D. (1995, July). All Brown all around. *The Progressive*, p. 38.

Yamato, J. (1995). Racism: Something about the subject makes it hard to name. In P. S. Rothenberg (Ed.), *Race, class, and gender in the United States: An integrated study* (3rd ed.), (pp. 85-89). New York: St. Martin's Press.

## Syllabus: *Education in an Urban Society*

> *In a progressive educational practice, one searches, through the teaching of content, to unveil the reasons behind these problems . . . to make the students unquietly critical, challenging them to understand that the world that is being presented as given is, in fact, a world being made and, for this very reason, can be changed, transformed, reinvented.*
>
> Paolo Freire

Course Texts and Grades

- Bigelow, B., et al. (1994). *Rethinking Our Classrooms: Teaching for Equity and Justice*. Milwaukee: Rethinking Schools, Ltd.
- Bigelow, B., et al. (1991). *Rethinking Columbus*. Milwaukee: Rethinking Schools, Ltd.
- Collection of readings (in bookstore)

Grades in this class will be determined by:

| | |
|---|---|
| Notebooks | 30% |
| Mid-term | 15% |
| Ethnic roots essay | 10% |
| Book report | 10% |
| Final | 20% |
| Campus events | 5% |
| Class participation and attendance | 10% |

**Grades will be lowered for more than two unexcused absences.**

Notebooks are to include:

1. reading a **major** newspaper such as the *New York Times*, the *Philadelphia Inquirer*, and the *Harrisburg Patriot*. Clip or copy the article, date it and note its source, and discuss the meaning of the article and how it relates to this class. Note the type of racism involved, if that is the topic, or the social issue it documents. You need an average of two articles each week to complete the assignment. Major newspapers can be found in Andruss Library and need to be dated between January 1, 1996 and May 15, 1996. The articles must document social issues and examples of differing types of racism. You may clip the articles (if you've purchased the newspaper), copy, or summarize them.
2. reactions to all videos we view in class, and
3. weekly writings in which you respond to the readings, integrate the concepts and ideas from the readings and class discussions, and discuss your own personal response. Merely writing a paragraph reviewing our class discussions earns you a C grade. **You need to reflect on the readings, relate the readings to the class discussions, discuss the ideas in the readings in detail, and reflect on how these ideas and facts impact on your life.**

## Campus Events

You are expected to attend campus events which deal with the topics we discuss in class. There are many to choose from, some in the Multicultural Center. Turn in a brief report of the event **within a week** after you attended. Your reports may be hand-written. Real events with live people count, movies and videos do **not** count. You need to attend five events.

## Ethnic Roots Essay

In this essay you are to describe your ethnic background in terms of:

1. where your ancestors came from, when they arrived in this country, and where they settled;
2. the immigrating ancestor (voluntary or involuntary) or family member who has had the strongest influence on your own development; and description of your family in terms of cultural assimilation, accommodation, segregation or separatism, and amalgamation;
3. application of Longstreet's five aspects of ethnicity to yourself and how your own ethnicity is likely to affect you as a teacher: verbal communication, nonverbal communication, orientation modes, values, intellectual modes, etc. [Be specific and explain how your early experiences shaped each of these aspects of your ethnicity. Briefly explain the degree to which your own ethnicity helped you meet school expectations. If you have experienced any areas of mismatch, be specific.];
4. application of Hall's theory of high and low context cultures;
5. your earliest memories of race and most recent memories of ethnicity; and
6. how your gender colors these aspects.

This report must by typed or word processed, and will be graded on spelling, mechanics, and usage as well as content.

## Book Report

You are required to read one book from the bibliography, all of which are in Andruss Library. (The library is located between Bakeless and Hartline.) For your convenience, I have asked the University Store to order copies of *There Are No Children Here*, *Savage Inequalities*, *Bury My Heart at Wounded Knee*, and *Malcolm X*. Friends in Mind books, near IGA, has the bibliography and stocks many of the books, also for your convenience. If you choose a book that is not on the bibliography, **you must have my prior approval.**

Your book report (2-3 pages typed) is to contain an interior monologue. Read "Promoting social imagination through interior monologues," pages 110-111 of *Rethinking Our Classrooms*, before writing your report.

| Topic/In Class | Reading Assignment |
|---|---|
| Introduction, Course review, terminology | Rayford's song (RC p. 108) |
| *Eyes on the Prize 1* | Taking multicultural, anti-racist education seriously (RC pp. 19-22) |
| American Indian issues | *Rethinking Columbus* pp. 3-52 |
| *Geronimo and the Apache Resistance* | |
| American Indian issues con't | *Rethinking Columbus* pp. 53-84 |
| Defining my culture; Pride in my background | Exploring cultural perspectives (Readings p. 1) |
| | Readings on Longstreet and Hall (Readings p. 2) |
| Demography, the changing face of America | The dynamic demographic mosaic called America (Readings p. 18)<br>The numbers game (Readings p. 24) |
| | Can you recognize racism? (Readings p. 32)<br>Go north, young man (Readings p. 26)<br>Tapping into feelings of fairness, RC pp. 44-48 |
| Racism, stereotypes, Cage of Oppression | **Ethnic Roots Essays Due**<br>Cage of Oppression (Readings p. 31)<br>Nieto material on racism and discrimination (Readings p. 33)<br>Yamato and Sethi on Racism (Readings pp. 36, 38) |
| | Teacher expectations, RC pp. 126-128<br>Race and respect among young children, RC pp. 24-28<br>Using pictures to combat bias, RC pp. 68-69<br>Black lies/white lies, RC p. 75<br>Looking pretty, waiting for the prince, RC p. 83<br>Seeing color, RC pp. 130-132 |
| Discovering messages in children's literature (Readings p. 44) | Unlearning the myths that bind us, RC pp. 8-13<br>**Notebooks Due** |
| Gender issues | Taking the offensive against offensive toys, RC p. 96<br>Paper matches, RC p. 97<br>AAUW report on how schools shortchange girls (Readings p. 45)<br>What can teachers do about sexual harassment? RC pp. 102-105<br>Flirting vs sexual harassment, RC pp. 106-107 |
| Homophobia | Homophobia: What do we say when we hear "Faggot"? RC pp. 86-87<br>Helping students understand and accept sexual diversity (Readings p. 54) |

| Topic/In Class | Reading Assignment |
|---|---|
| Curriculum issues<br>Recognizing bias and stereotypes in the curriculum (In class, Readings p. 59) | Stages in curriculum transformation (Readings p. 57)<br>10 quick ways to analyze children's books, RC pp. 14-15<br>There's more to heroes than he-man, RC p. 74<br>I won't learn from you, RC pp. 134-135<br>Politics of children's literature, RC pp. 137-140<br>Why students should study history, RC pp. 150-156<br>Students as textbook detectives, RC pp. 158-159<br>Forging curriculum reform, RC pp. 168-170 |
|  | **Midterm** |
| Tracking | Blowing up the tracks (Readings p. 61)<br>Getting off track, RC pp. 58-65<br>Testing, tracking, and toeing the line, RC pp. 117-124<br>The pigs: when tracking takes its toll, RC p. 129 |
| Tracking and testing | Detracking Montclair High, RC pp. 176-177<br>Tracking: Why schools need to take another route, RC pp. 178-181<br>Why standardized tests are bad, RC pp. 171-175 |
| Social issues | Coping with TV, RC pp. 80-81<br>The erasure of revolt (Readings p. 65)<br>Math and media: bias busters, RC pp. 84-85<br>Math, equity and economics, RC pp. 94-95 |
| Bilingual education | Bridging the culture gap (Readings p. 66)<br>Educating diversity (Readings p. 69)<br>Ingles Solamente: Educators rebuff Dole's call (Readings p. 73)<br>English only (Readings p. 79)<br>Face the facts, RC p. 133<br>Whose standard? RC pp. 142-145<br>**Notebooks due** |
| History of oppressed groups | Racial and ethnic minorities (Readings p. 80)<br>Little things are big (Puerto-Rican), RC p. 102<br>The crackdown on African-Americans (Readings p. 86)<br>The Arab menace (Readings p. 90)<br>"Asian American" vs. "Oriental" (Readings p. 91) |
|  | **Book Reports due** |
| Social justice/action | Teaching for social justice, RC pp. 30-33, 35-38<br>Complexities of encouraging social action, RC pp. 40-41<br>Love's gonna get us, RC p. 49<br>My Mom's job is important (classism), RC pp. 70-72<br>Bob Herbert op-ed pieces (Readings pp. 93, 94, 95)<br>Why we need to go beyond the classroom, RC pp. 162-166 |
| Race and intelligence | Race and intelligence (Readings p. 95) |

| Topic/In Class | Reading Assignment |
|---|---|
| Managing the multicultural classroom | Challenge of classroom discipline, RC p. 34<br>Creating classrooms for equity and social justice, RC p. 4<br>Building community from chaos, RC pp. 50-55<br>Discipline: No quick fix, RC pp. 56-57<br>The day Sondra took over, RC pp. 98-101 |
| Teaching ideas | Bringing the world into the math class, RC pp. 76-78<br>The organic goodie simulation, RC pp. 88-90<br>Celebrating the student's voice, RC p. 109<br>Promoting social imagination, RC pp. 110-111<br>Role plays, RC pp. 114-116<br>Native American literature, RC pp. 146-149<br>All Brown all around (Readings p. 103) |
| | **Notebooks due** |
| Global issues | Poverty and world resources, RC pp. 92-93<br>Two women, RC pp. 112-113 |
| Simulation | Conflict over the curriculum (Readings p. 106) |

## Cultural Diversity Bibliography

Anaya, Rudolpho (1972). *Bless Me, Ultima.* Antonio comes of age, a young Chicano torn between worlds. Filled with mystery and magic.

Alvarez, Julia (1991). *How the Garcia Girls Lost Their Accents.* Adventures in the United States for the Garcia girls from the Dominican Republic.

Alvarez, Julia (1995). *In the Time of Butterflies.* A fictionalized account of the murder of three Mirabel sisters by Trujillo's henchmen in the Dominican Republic.

Ang, Li (1983). *The Butcher's Wife.* Documents with icy brittle prose the events in the arranged marriage of a Chinese bride in the 1930s.

Baldwin, James (1953). *Go Tell It on the Mountain.* A brutal and compassionate novel about a family living in the Harlem ghetto and searching for sainthood.

Baldwin, James (1963). *The Fire Next Time.* Baldwin writes of his indignation concerning the humiliation African Americans have suffered at the hands of European Americans.

Baldwin, James (1962). *Another Country.* Set in Harlem and Greenwich Village, Baldwin's novel describes the experiences of Rufus, a gifted, rootless, African American musician who Baldwin presents as the symbol of suffering in the U.S. Baldwin deals with hate and love, sex, and homosexuality when describing relationships between African and European Americans in New York City, the epitome of contemporary U.S. civilization.

Brown, Claude (1969). *Manchild in a Promised Land.* A compelling story about African Americans moving from the South to New York City after the Great Depression. Instead of finding opportunity, they find the ghetto, full of filth and hatred.

Brown, Dee (1970). *Bury My Heart at Wounded Knee*. The author describes the settlement of the West and the invasion of Indian territory from the perspective of the Indians. Unforgettable experience.

Brown, R. M. (1977). *RubyFruit Jungle*. A serious, bawdy, funny account of growing up as a lesbian in the U.S.

Browning, Christopher B. (1992). *Ordinary Men: Reserve Police Battalion 101 and the Final Solution.* How did the Germans organize and carry out the widespread destruction of 80% of the Jewish population in Poland in the year 1942? Where had they found the manpower during this pivotal year of war for such an astounding logistical achievement in mass murder? Shows how the military mentality and the dehumanization of their victims turned these "ordinary men" into murderers.

Campbell, Bebe Moore (1992). *Your Blues Ain't Like Mine*. Inspired by the murder of Emmett Till, Campbell enables an understanding of the seed of abuse by way of an understanding of our own hearts. Pierces the shared humanness of Southern blacks and whites, showing in glaring relief the harrowing injustices growing from racial hatred.

Carey, Lorene (1991). *Black Ice*. Ms. Carey writes of her experiences as a student, teacher, and trustee at Saint Paul's Preparatory School, a predominately white institution.

Carter, Samuel (1976). *Cherokee Sunset*. A stunning narrative of the glory and betrayal of the once mighty Cherokee Nation.

Cisneros, Sandra (1991). *The House on Mango Street*. For Esperanza, Mango Street is a desolate landscape of concrete and run-down tenements where she discovers the hard realities of life: the fetters of class and gender, the specter of racial enmity, the mysteries of sexuality, and more.

Cisneros, Sandra (1991). *Woman Hollering Creek and Other Stories*. Eloquent testimonials to the status of Mexican American women. Revelations about the constant, small sadnesses that erode our facades, as well as those unpredictably epiphanic moments that lift our hearts from despair.

Crow Dog, Mary with Richard Erdoes (1990). *Lakota Woman*. A powerful autobiography. Mary Crow Dog and her husband Leonard were at Wounded Knee in 1971 and describe those events and others in her life in a deeply personal way. Lends understanding to recent events, including the imprisonment of Leonard Peltier.

Delany, Sarah & A. Elizabeth Delany with Amy Hill Hearth (1993). *Having Our Say: The Delany Sisters*. The story of the Delany sisters, who tell their family's courageous history.

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Their father was born in slavery; they were witnesses to no less than the struggle for this country's soul. Told simply, powerfully, humorously, and generously.

Dees, Morris (1991). *A Season for Justice*. Dees' memoir of his work as a successful civil rights lawyer with the Southern Poverty Law Center and some of his landmark cases such as the 1987 civil suit against the Ku Klux Klan.

Duberman, Martin B. (1989). *Paul Robeson: A Biography*. Life story of the great actor, singer, political radical, and advocate of racial equality.

Ehle, John (1988). *Trail of Tears: The Rise and Fall of the Cherokee Nation*. A moving and informative account of the tragedy of the Cherokees and their Trail of Tears.

Ellison, Ralph (1947). *Invisible Man*. Classic novel of an African American's journey in search of success, companionship, and, finally, himself; written with poetic intensity and immense narrative drive.

Emecheta, Buchi (1979). *The Joys of Motherhood*. Illustrates the difficulties of being a woman in tribal Nigeria.

Erdrich, Louise (1992). *Love Medicine*. A multigenerational portrait of life on and off an Indian reservation in North Dakota.

Faludi, Susan (1991). *Backlash: The Undeclared War Against American Women*. Powerful, shocking, thought provoking, inspiring, and truly ground breaking. Unabashedly exposes how women are dangerously undermined and manipulated by the political, legal, and media establishments.

French, Albert (1993). *Billy*. Deals with the violence that ripples out from rural Mississippi in 1937 as a result of a freak accident when a European American girl is killed by a 10-year-old African American boy.

Gates Jr., Henry Louis (Ed.) (1991). *Bearing Witness: Selections from African-American Autobiography in the Twentieth Century*. Brings together autobiographical writing from works by Black American men and women. A superb collection of individual memoirs that together help rectify two of the great wrongs done to Blacks in the U.S., the denial of individuality and the erasure of history.

Giddings, Paula (1984). *When and Where I Enter: The Impact of Black Women on Race and Sex in America*. Giddings provides a narrative history of Black women from the 17th century to the present. It includes important interviews with Black women who had an impact on Black women's struggle in the U.S. Among the themes discussed are the relationship between sexism and racism, feminism and discrimination.

Haley, Alex (1964). *The Autobiography of Malcolm X.* Dictated to his friend Alex Haley, Malcolm tells about his life and the changes he made from his life as a student to a drug pusher in Harlem to an African American Muslim.

Haley, Alex (1976). *Roots: The Saga of an American Family.* A moving story about Haley's family history traced back to Gambia, Africa, where Haley's ancestors were abducted into slavery and shipped to the U.S.. This is an account of the lives of Haley's kin from the 18th century up to the birth of Alex Haley himself.

Hughes, Langston (1961). *The Best of Simple.* Simple is a fictional character who represents a great many people. This is a collection of Hughes' favorite stories of his fictional character Jesse B. Semple, or Simple.

Hurston, Zora Neale (1937). *Their Eyes Were Watching God.* Tells of Janie Crawford's evolving selfhood through three marriages.

Kingston, Maxine H. (1977). *The Woman Warrior: Memoirs of a Girlhood among Ghosts.* This publication tells of the discrimination and racial tension experienced by the Chinese.

Kogawa, Joy (1981). *Obasan.* Recovers the truth about what happened to Kogawa, her family, and her people in Canada during the Second World War. Exposes the viciousness of the racist horror while embodying the beauty that somehow, wonderfully, survives.

Kotlowitz, Alex (1991). *There Are No Children Here: The Story of Two Boys Growing Up in the Other America.* Documents the lives of two young boys growing up in a public housing complex in Chicago and sharply defines some of today's urban issues.

Kozol, Jonathan (1988). *Rachel and Her Children.* The author interviewed people from homeless shelters in New York City and discusses what he saw and experienced while spending time with homeless families.

Kozol, Jonathan (1992). *Savage Inequalities: Children in America's Schools.* Documents the segregation and inequality in our public schools today; a plea for fairness and decency in the way we pay for the education of all children in this country.

Lerner, Gerda (Ed.) (1972). *Black Women in White America: A Documentary History.* This book is an attempt to give recognition to many sources of Black history, particularly the history of Black women. A theme of the strength, racial pride, and sense of community of Black women is evident.

Loewen, James W. (1995). *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong.* "In part, a telling critique of existing textbooks but, more importantly, a wonderful retelling of American history as it should--and could--be taught to American students."

Levoy, Myron (1981). *A Shadow Like a Leopard*. A poignant picture of a young Puerto Rican boy whose mother is in the hospital and father is in prison. Violence, urban blight, and crime form the backdrop. Buried within is the story of a friendship that develops between the young boy and an older man.

Lord, Bette Bao (1990). *Legacies: A Chinese Mosaic*. Lord interweaves her own story, and that of her clansmen, with the voices of men and women who recall the tumultuous experience of the last fifty years and the legacy of the Cultural Revolution in China. All bear heartbreaking witness to the surreal quality of Chinese society today and the struggles that foreshadowed the Tiananmen Square uprising.

Lorde, Audre (1982). *Zami: A New Spelling of My Name*. Autobiographical narrative of New York's Village "gay-girl" scene.

Mathiesson, Peter (1991). *In the Spirit of Crazy Horse*. A controversial book about the United States government's discrimination against American Indians in the 1970s with the conviction of Leonard Peltier, a member of AIM (American Indian Movement), who is serving life sentences on murder charges for killing two FBI agents.

Moody, Ann (1968). *Coming of Age in Mississippi*. Ms. Moody writes an unforgettable story of her life as a Black child growing up in Mississippi.

Monette, Paul (1988). *Borrowed Time: An AIDS Memoir*. A moving, personal account of nursing a lover who dies of AIDS. Humanizes the tragedy of the disease and the torment of denying one's homosexuality. Brings to life the rich relationship between Monette and his partner.

Monette, Paul (1992). *Becoming a Man: Half a Life Story*. A memoir of suppressing and then celebrating his homosexuality. National Book Award for nonfiction. Monette died of AIDS February 12, 1995.

Moraga, C. & G. Anzaldúa (Eds.) (1981). *This Bridge Called My Back: Writings by Radical Women of Color*. A collection of essays, diary entries, poems, and letters written by women of color from diverse ethnic groups and backgrounds.

Morrison, Toni (1992). *Jazz*. With her customary virtuosity, Toni Morrison brings us into the heart of Harlem early in this century, a Harlem permeated with the thrum of the music evoked by her title, a Harlem to which Black people came to find their riskier selves. Her episodic novel, played out in intense prose rhythms, is about three people who came together simply because they were put down together--powerless innocents enchanted and deceived by the music of the world, who believed life would be good to them.

Morrison, Toni (1973). *Sula*. A heartfelt story that follows the lives of two African American women from their completely unifying friendship as youth in a small town to the two divergent lives they chose as adults.

Morrison, Toni (1981). *Tar Baby*. A beautiful novel about exile and rescue, the relationships between Blacks and Whites, and the search for Black identity.

Morrison, Toni (1977). *Song of Solomon*. A novel in which the main character, Macon Dead, searches for his identity and his roots.

Morrison, Toni (1987). *Beloved.* Set in rural Ohio several years after the Civil War, this profoundly affecting chronicle of slavery and its aftermath won a Pulitzer Prize for fiction.

Neihardt, John G. (1961). *Black Elk Speaks*. Black Elk imparts his own life story and the story of the Oglala Sioux during the tragic decades of the Custer Battle, the ghost dance, and the Wounded Knee massacre. Offers an eloquent and profound vision of the unity of all creation.

Oakes, Jeanne (1985). *Keeping Track: How Schools Structure Inequality*. This is an analysis of data gathered from 297 classrooms (John Goodlad's *A Study of Schooling*, 1980) on the effects of tracking in regard to racial and individual differences.

Okada, John (1976). *No-No Boy*. The story of a Japanese American, who served hard time for refusing to volunteer to be inducted into the army in WWII, is told with great sensitivity and integrity.

Orenstein, Peggy (1994). *School Girls: Young Women, Self-Esteem, and the Confidence Gap*. The human side of the AAUW report; explores the influences of home, school, and society on adolescent female self-esteem and the difference between how boys and girls are raised to think about themselves.

Paley, Vivien (1979). *White Teacher*. Tells of one kindergarten teacher's growing awareness of her own prejudice.

Parks, Gordon (1990). *Voices in the Mirror*. This autobiography, an eloquent missive from the front line of poetry and pain, lends a unifying logic to the telling shards and splintered narratives of 20th-century Black life. Individual and racial endurance are so tightly woven together that they are virtually one.

Peters, William (1987). *A Class Divided: Then and Now*. Describes the brown-eyes/blue-eyes experiment by Jane Elliott, a third grade teacher, forcing her students to experience discrimination and its effects. From this experiment, two award-winning television documentaries were created: *The Eye of the Storm* (1970) and *A Class Divided* (1984).

Philipson, Lorin & Rafael, Llerena (1980). *Freedom Flights*. Cuban refugees talk about life under Castro and how they fled his regime.

Rivera, E. (1983). *Family Installments: Memories of Growing Up Hispanic*.

Rodriguez, Clara E. (1991). *Puerto Ricans Born in the USA*. A comprehensive overview of Puerto Ricans living in the United States, this book begins with Puerto Rican history and heritage and then assesses issues such as race, gender, education, housing, and socioeconomic status.

Rodriquez, Richard (1982). *Hunger of Memory*. An autobiography of the author's education and schooling, and of his life as a middle-class Hispanic American.

Sasson, Jean P. (1992). *Princess*. "A well-written personal story that compels the reader to awareness of human rights violations in Saudi Arabia and of the true role designated to women by men, even in wealthy families, in that country."

Smith, B. (Ed.) (1983). *Home Girls: A Black Feminist Anthology*. Smith divides her book into four sections: family, color, and class; Black women writers; Black lesbian life; and Black feminist issues, including violence.

Staples, Brent (1994). *Borrowed Time*. A compelling personal account of coming to terms with white racism while he attended graduate school at the University of Chicago. Staples is now an editor for the *New York Times*.

Steffan, Joseph (1993). *Honor Bound*. Steffan documents his life and experience as a gay, including his years in Annapolis up to the month before his graduation when he was dismissed as a homosexual.

Takaki, Ronald (1989). *Strangers from a Different Shore: A History of Asian Americans*. A comprehensive history of Asian Americans written with compassion and insight from the perspectives of the immigrants and their descendants.

Tan, Amy (1989). *The Joy Luck Club*. A powerful novel about the lives of four Chinese women and their U.S.-born daughters.

Tan, Amy (1991). *The Kitchen God's Wife*. A novel about a Chinese woman growing up in China and currently widowed and living in San Francisco.

Thomas, Piri (1967). *Down These Mean Streets*. Personal account of life in Harlem for a Puerto Rican in the 1950s.

Thomas, Piri (1972). *Savior, Savior, Hold My Hand*. This book is a sequel to *Down These Mean Streets*. Thomas returns from prison, faces many problems, and discusses pleasant memories such as meeting and dating his wife.

Uchida, Yoshiko (1982). *Desert Exile: The Uprooting of a Japanese American Family*. An account of life in the Japanese relocation camps during World War II.

Walker, Alice (1991). *Her Blue Body Everything We Know: Earthling Poems 1965-1990 Complete*. New and unpublished poems collected for the first time with all Walker's earlier poems. Offers a historical perspective on the political and spiritual issues of the last three decades as well as insight into the evolving consciousness of one of the most remarkable and provocative literary voices of our time.

Walker, Alice (1992). *Possessing the Secret of Joy*. The story of Tashi, a victim of genital mutilation. A strong commentary on female circumcision and the reasons it still exists today.

West, Cornel (1994). *Race Matters*. Essays ranging from the crisis in Black leadership to the myths surrounding Black sexuality. Challenging and deeply healing.

Wideman, John Edgar (1984). *Brothers and Keepers*. John Wideman and his younger brother Robby were raised by the same parents in the same environment--the Black ghetto of Homewood, in Pittsburgh. Today John, a Rhodes scholar, is a college professor and highly acclaimed novelist; Robby is in prison, serving a life sentence for murder. A deeply moving work.

Wiesel, Elie (1985). *The Fifth Son*. Elie Wiesel describes his life as the son of Holocaust survivors.

Wiesel, Elie (1960). *Night*. Describes the horror and brutality of the Nazi concentration camps from the eyes of a survivor of Birkenau, one of the camps.

Wilkinson, Alec (1989). *Big Sugar: Seasons in the Cane Fields of Florida*. Wilkinson presents an account of the lives of the Jamaican and other West Indian men who work the sugar cane fields in Florida and are poor, uneducated, and exploited.

Williams, Juan (1987). *Eyes on the Prize: America's Civil Rights Years, 1954-1965*. A fascinating story about people who were involved in the Civil Rights Movement, including Martin Luther King, Jr., Barbara Rose Johns, Jim Zwerg, and Rosa Parks.

Wolf, Naomi (1991). *The Beauty Myth*. An indictment of the U.S. cosmetic culture. Women are being coerced into participating in their own torture--starving themselves and even submitting their bodies to the knife--for the sake of achieving this ever-changing, generic quality called "beauty."

Wright, Richard (1966). *Black Boy: A Record of Childhood and Youth*. In this moving record of childhood and youth, Wright describes what it was like growing up in the South.

Wright, Richard (1940). *Native Son*. The story of Bigger Thomas, a young Black man living in the raw, noisy, crowded slums of Chicago's South Side.

Wyman, David S. (1984). *The Abandonment of the Jews: America and the Holocaust, 1941-1945*. Documented account of the precise degree to which all segments of the U.S. population failed to do even the least they could have done to save some of the six million Jewish victims of the Nazi Holocaust.

## Resource Books for Teachers

Allen, J., McNeill, E., & Schmidt, V. (1992). *Cultural awareness for children.* Reading, MA: Addison-Wesley.

Banks, J. A. (1994). *An introduction to multicultural education.* Boston: Allyn and Bacon.

Bennett, C. I. (1995). *Comprehensive multicultural education: Theory and practice* (3rd ed.). Boston: Allyn and Bacon.

Bigelow, B., et al. (Eds.). (1994). *Rethinking our classrooms: Teaching for equity and justice.* A Special Edition of *Rethinking Schools.* Milwaukee: Rethinking Schools.

Derman-Sparks, L., & the A.B.C. Task Force. (1989). *Anti-bias curriculum: Tools for empowering young children.* Washington, DC: National Association for the Education of Young Children.

Elder, P., & Carr, M. A. (1987). *Worldways: Bringing the world into the classroom.* Addison-Wesley.

McCracken, J. B. (1993). *Valuing diversity: The primary years.* Washington, DC: National Association for the Education of Young Children.

Neugebauer, B. (Ed.). (1992). *Alike and different: Exploring our humanity with young children* (Rev. ed.). Washington, DC: National Association for the Education of Young Children.

Nieto, S. (1995). *Affirming diversity: The sociopolitical context of multicultural education* (2nd ed.). New York: Longman.

Perry, T., & Fraser, J. W. (Eds.). (1993). *Freedom's plow: Teaching in the multicultural classroom.* New York: Routledge.

Saracho, O. N., & Spodek, B. (Eds.). (1983). *Understanding the multicultural experience in early childhood education.*

Siccone, F. (1995). *Celebrating diversity: Building self-esteem in today's multicultural classrooms.* Boston: Allyn and Bacon.

Thompson, B. J. (1993). *Words can hurt you: Beginning a program of anti-bias education.* Reading, MA: Addison-Wesley.

Tiedt, P. L., & Tiedt, I. M. (1995). *Multicultural teaching: A handbook of activities, information, and resources* (4th ed.). Boston: Allyn and Bacon.

# *INTRODUCTION TO MULTICULTURAL EDUCATION*

by
Savario J. Mungo

The course, *Introduction to Multicultural Education* (C&I 110), is listed as part of the university studies requirements of all students at Illinois State University. Students from across campus may elect to use this course to satisfy part of their university studies requirement. Education majors, however, cannot use this course for university studies, as it is offered by their major department. It is an elective, and not a required course in any major.

In recent years, due to the popularity of the course, as well as its perceived need by prospective teachers, over 80 percent of each semester's enrollment (120) are education students. Thus for education students, who cannot use this course to satisfy any requirements, it is an elective above and beyond what is needed for graduation. My overall assessment is that the course is needed at the first-year level. If taken during the first year, the course provides students with a foundation upon which to build in subsequent courses related to diversity and education. I believe the offering of this or a similar course should be a requirement for all education majors, along with the infusion of multicultural concepts throughout the teacher education curriculum.

## Syllabus: *Introduction to Multicultural Education*

### Course Description

An exploration of theories and processes for understanding and working with culturally diverse groups in educational and non-educational settings and the implications for programming at all levels.

### Required Texts

Primary texts are *Race and Ethnic Relations* and *Multicultural Education*--published by Dushkin Publishing Group. Both are annual editions that are revised yearly. In addition, a third text selected annually by the instructor is required.

### Videos and Games/Simulations

Throughout the course, to supplement the reading a series of videos, games, and simulations related to aspects of the course content will be used. The videos will include in-class as well as out-of-class assignments.

### Instructional Characteristics

Using Howard Gardner's *Frames of Mind* (1983) as a guide, each major topic of the course is presented in ways that address as many of Gardner's seven intelligences as possible. Therefore, each topic of the course involves lectures, text readings, class discussion, group activities and presentations, library research, simulations or activities, and media presentations.

Course Objectives

Participants will:

- develop increased multicultural and multiethnic awareness;
- identify and work with potential sources of misunderstanding and conflict when an individual's cultural orientation differs from that which predominates in a neighborhood, community, school, or society in general;
- examine the dynamics of their own and other cultures and the implications for communication across cultures;
- acquire an awareness of some fundamental, foundational bases and conceptual guidelines for the use of multicultural concepts in their everyday lives;
- explore linguistic variations and diverse learning styles;
- examine the notion of hyphenated U.S. diversity;
- study and develop teaching and learning strategies that impact culturally diverse populations;
- acquire skills in selecting, developing, evaluating, and utilizing resources that reflect the pluralistic nature of our society; and
- identify some alternative models for implementing multicultural education in the schools.

Content Outline

I. *Concepts of Multicultural Education*

  A. Definitions (multicultural, pluralism, ethnicity, minority, culturally diverse, etc.)
    1. Educational relationship of terms
    2. Educational application of terms
  B. Cultural diversity in the United States
    1. Historical development
    2. Rural vs. urban diversity
    3. Educational responses to cultural diversity
    4. Broadening multicultural concepts: sexism, ageism, exceptionality

II. *Teaching Students of Diverse Cultures*

- A. Educational implications of linguistic and cultural differences
  1. Standard vs. non-standard English
  2. Methodology related to aspects of non-standard English
- B. Learning styles and multiple intelligences
  1. Racial and ethnic diversity
  2. Gender
  3. Exceptionality
  4. Social class
- C. Assessment and diverse cultural populations
  1. I.Q. and cultural diversity
  2. Culture-free testing
  3. Alternative assessment models

III. *Ethnic and Cultural Groups in the United States--Contemporary Issues*

African American, Native American, Hispanic American, Asian American, and European American ethnic groups and groups identified by age, exceptionality, gender, or religion

- A. Cross-cultural communication
  1. Self-awareness and attitudes
  2. Verbal and nonverbal communication
  3. Affective development
  4. Communication tools
- B. Social issues
  1. Poverty
  2. Education
  3. Employment
  4. Political power
  5. Human services
- C. Issues in multicultural education
  1. Integration vs. specialization of content
  2. Ethnic vs. multicultural education
  3. Curriculum
  4. Equality of resources

IV. *Recent Trends in Multicultural Education*

- A. Program development
- B. Evaluation
- C. Resources

## Course Requirements: Assignments and Activities

Of major concern is that all students in the course attempt to understand and build on their diversity. Thus these requirements are developed around a variety of the seven intelligences identified by Howard Gardner. The goal is to allow each student the opportunity to feel initial success in at least one aspect of the course and then be motivated to pursue success in other aspects of the course. The initial success can be in activities or assignments related to their strength of intelligence. As they address other activities and assignments not in their intelligence strength, they will be encouraged to participate more fully and to develop other intelligences further. The result will be a more positive learning experience for all of the students.

## Seven Intelligences

1. Linguistic - The capacity to use words effectively when speaking and when writing.
2. Logical/Mathematical - The capacity to use numbers effectively and to reason well.
3. Spatial - The ability to perceive the visual-spatial world accurately and to perform transformations upon those perceptions.
4. Bodily/Kinesthetic - Expertise in using one's whole body to express ideas and feelings and facility in using one's hands to produce or transform things.
5. Musical - The capacity to perceive, transform, and express musical forms.
6. Interpersonal - The ability to perceive and make distinctions in the moods, intentions, motivations, and feelings of other people.
7. Intrapersonal - Self-knowledge and the ability to act adaptively on the basis of that knowledge.

According to Gardner, all people possess all seven intelligences, with some of them highly developed in a person, some of them less developed. Since most people can develop each intelligence to an adequate level of competency, we are not to "type" individuals according to one or the other. The goal is to allow everyone to develop more fully all of their intelligences.

Assuming one's students are highly developed in at least one of the seven intelligences and moderately developed in others also means recognizing one would not necessarily know which intelligence was stronger in individual students. The choice then is clear. In order to fully access this theory, a teacher would have to develop strategies and approaches that address all of the seven intelligences.

Educators need to offer a variety of approaches in order to insure that every student, no matter what his or her strong intelligence is, will be able to relate that intelligence to a class activity. Obviously this approach cannot come to fruition overnight; it entails ongoing development. However, it is possible to reach the point where for every major concept or topic taught, strategies addressing most of the seven intelligences are developed. If all seven cannot be addressed in a particular concept or topic, those intelligences can be addressed in subsequent concepts and topics.

The instructional approach in teaching *Introduction to Multicultural Education* has been determined by an emphasis on Gardner's concepts of multiple intelligences. The approach is twofold: 1) The course is organized so that course requirements, assignments, and assessment reflect an adherence to addressing the seven intelligences. In this way, all students have an opportunity to use their strength of intelligence as well as to develop more fully all of their strengths. 2) Every effort is made to develop specific approaches and strategies within the course's major concepts and topics to encompass the seven intelligences.

The following are examples of course requirements and activities. Individually, they are approaches many educators use. However, it is in the combination of these activities that the multiple intelligence approach on diversity can be most telling. In the *Notes*, the specific relationship of the activities and structures to Gardner's multiple intelligences is addressed.

### Attendance

At every class session issues will be discussed, and the class will be involved in a variety of activities. Therefore, student input is needed for the benefit of all of the students. Class attendance is considered part of the final course evaluation. Any student having two or more unexcused absences will have his/her grade lowered at the discretion of the instructor.

### Text Assignments

As outlined, the chapters of the texts are to be read according to the schedule.

### Chapter Summaries

Students complete and hand in a summary of each chapter of the texts. They have the option of a number of ways of addressing this, from summarizing the highlights, to elaborating on the parts of the chapter they felt they learned most from. Students are required to turn in chapter summaries on the day of the test on that chapter. This enables students to review their notes and the chapter as an aid in preparing for the test.

### Chapter Summary/Film Discussion Groups

Each class member will be part of an ongoing group that will be involved in group discussion of chapters and films. Additional sheet will describe the formats.

*Note*

All students must be able to read and understand the text(s) used for the course. However, additional activities not only enhance an understanding of the text, but also allow for the diversity of intelligences.

## Reaction Logs

An additional channel of communication between the class and the instructor are the reaction logs students must keep. At every class period beginning with the second meeting, each class member is to hand in a reaction log. These are a student's reactions to either the previous class session, report, or reading or a reaction to any topic related to class content. It is also an opportunity to comment on the discussion if students were unable to get a chance to contribute in class or ask questions they want the instructor to answer. They can also write negative and positive comments about the class structure, assignments, their progress, or another aspect of the course. The instructor will read each one, answer every question, and comment on every log. They are confidential, being read only by the student and the instructor. They will be returned the next class day. They can be long or short, but they must be written. They are not graded, but are required. This activity, since it is ongoing throughout the course, involves a commitment on the part of the instructor to read every single log before returning them to students.

### *Note*

After the first few logs are returned, students understand the purpose, and after reading the instructor's comments are not intimidated by the assignment. What occurs is a very positive, ongoing discussion between the instructor and the majority of the class. Of course, some students will object to doing the logs and may not use it in the spirit it is assigned, but I find many of these students often write two or three pages explaining why they don't like doing the logs because they don't have anything to say! Many students, not very verbal in class sessions, are grateful for a chance to communicate their ideas in this format. The assignment establishes a good rapport and trust, contributes to a positive class climate, and addresses student diversity.

An additional, very helpful aspect of the reaction log assignment is that it can provide an ongoing critique of various aspects of the course. Thus, this assignment can provide the instructor with a source of information to use in the ongoing revision and upgrading of the course.

## Group Reports

All students will be assigned a group presentation and report. All students are given the opportunity to select from a series of topics to be covered in class and then will be assigned to groups based on their choices.

Reports are to be in a semi-debate format, with students determining one or more current controversial aspects of their topic and researching the issues. Sides are chosen and students present their debate to the class in a very structured format. It is not a debate in the sense that one side wins or loses; success is determined by how well the overall debate brings forth all the important aspects to the controversy. Thus, each side helps and supports each other in finding material for arguments and rebuttals so a balanced presentation is possible.

Students have the option of using any media, simulation, or other device to make their points. See guidelines below.

## Article Reviews

Group reports will involve class discussions of various topics. In order for all class members to be minimally aware of the topic, students who are not presenting the report are required to hand in reviews of two articles related to each of the group report topics. They are due on the day a report is given. See guidelines for article review format.

### *Note*

Too often group reports turn off many students. They fear they will be stuck with a lower grade because they will receive a group grade only. In the format proposed, opportunities for both individual as well as group evaluations are included. In addition, students often have the concern that some members of the group will not pull their weight and let the group down. Because all of the multiple intelligences will be addressed in this format, the potential for each student to be turned on to some aspect of the process will enable each student to contribute more fully. In the above structure, each of the multiple intelligences are addressed. Intrapersonal and linguistic intelligences are addressed throughout the report but particularly in the research, individual presentation preparation, position paper assignment, and verbal report. Mathematical/logical and spatial intelligences are addressed in the organizing and sequencing of the report. The kinesthetic and musical intelligences can be addressed as students use their creativity in developing their presentation for the class, and finally the interpersonal intelligence is addressed during the group meetings leading up to the final preparation of the report. Some aspect of this assignment, from preparation to article reviews to Q&A, will address each student's strength of intelligence, and they, in collaboration with other group members, will have the opportunity to enhance and further develop their other intelligences.

## Films and Videos

Films and videos will be assigned throughout the course. They are to be viewed according to the schedule in the course syllabus. In addition to class presentations, students are assigned films and videos to be seen at a media center outside of class.

## Film/Video Reviews

Students are to write a film review for each film viewed as part of the course. Periodically students use their chapter discussion groups as film discussion groups to discuss the films viewed. The groups can either discuss what each found most useful in the films, or the groups can respond to questions posed by the instructor. The discussions are an opportunity to share what one learned as well as to learn from those who saw the films differently.

## Simulations and Games

Simulations and games will be used to make points important to the class topics. All class members are expected to participate. These are usually whole-class activities and are either commercial games or simulations developed by the instructor.

### *Note*

The use of media on a regular basis via films and videos addresses the spatial intelligence of many students. In addition, by requiring film reviews as well as film discussion groups, similar to the approach with chapter texts, the additional intelligences such as linguistic, intrapersonal, interpersonal, and mathematical-logical are addressed.

The use of simulations, games, and class exercises on a regular basis will allow students with strong spatial, bodily/kinesthetic, and interpersonal intelligences particularly to be able to succeed in these activities. An instructor will be addressing student diversity well if a combination of media, activities, and discussions, in addition to readings and lecture, can be used for class topics. By combining activities that address multiple intelligences with assessments that reward success in a variety of intelligences, the potential for student involvement and learning will be greatly enhanced.

## Tests and Quizzes

Quizzes will be administered on the dates indicated in the class schedule. Students doing a group report are excused from the quiz scheduled on the day of the report.

### *Note*

Although most tests follow a similar format, usually short answers and essays, some variation can enhance student understanding and encourage them to study harder. The first chapter test for this course is always open book. This allows students to understand the type of test required on test readings and encourages them to read the subsequent chapters more carefully and with a better understanding of the expectations of the instructor.

If JigSaw is used to have a discussion of a chapter, the test on that chapter can be done as a group assignment. Since using JigSaw requires each member of the group to be responsible for a section of the chapter, each person should be responsible for the questions for that section. Taking the test as a group allows each member of the group to contribute answers to the section he or she was supposed to read and summarize. The sharing and interaction experienced during this type of test enhances student collaboration and support for each other. It also forces students to face up to their responsibilities since they will be responsible for part of each group member's grade on the test.

Students who had difficulty reading the text and taking tests on the readings are allowed the opportunity to gain an understanding of the text not only through reading, but in discussing the chapters with peer groups, summarizing their ideas, listening to others explain what they learned from the text, and then adding to his/her summary of important aspects of the readings. Taking the test on the first chapter with an open book approach removed the initial block to taking a test, that is the fear of the unknown. Too often, a text reading assignment and the follow-up test on the readings predominantly reward those with a linguistic intelligence strength. The above test activities address student diversity by allowing students to use, and be evaluated on the results of using, several different intelligences. The activities address interpersonal, intrapersonal, spatial, and mathematical/logical intelligences in addition to linguistic intelligence. This enables many students not only to gain an understanding of a chapter in the text, but also encourages them to continue reading subsequent chapters in the text and improve their linguistic intelligence.

### Final Exam

The final exam will have two parts. Part I will be short answer and will be developed from the chapter readings. Part II will be essay, with questions developed from the Group Report topics, class discussion, article reviews, and film reviews.

### Evaluation

Students will earn a variety of points on the various class activities, projects, and tests. The total points earned by each student will determine that student's final grade. There is a possibility of earning extra credit points not to exceed the total points allocated for a quiz. (See below for an explanation of opportunities and points.) Points are distributed as follows:

| **Assignment** | **Points** |
|---|---|
| Attendance/Participation/Logs | 20 |
| Film Reviews | 40 |
| Film Review Discussion Group | 10 |
| Article Reviews | 50 |
| Chapter Summaries | 50 |
| Chapter Summary Discussion Group | 10 |
| Quizzes | 120 |
| Group Report | 100 |
| Final Exam | 100 |
| **TOTAL** | 500 |

*Note*

If an instructor decides to use a variety of assignments and requirements as outlined above, it is necessary to use each of these assignments as part of the overall course evaluation. I assign points to each required assignment in the course, including quizzes, chapter summaries, article reviews, film reviews, discussion groups, oral reports, position papers, and participation and attendance. A student may not do well on the quizzes but has the opportunity to do well on the film reviews and the discussion groups. Since each is worth points that are part of the overall course evaluation, students can gain points most easily in assignments related to their strengths of intelligence, and work on improving their performance on assignments related to their less developed intelligences. Basing the total evaluation of students primarily on the results of their performance on written tests, which favor those with strong linguistic intelligence, should be avoided. If we teach to multiple intelligences, we must assess with multiple intelligences in mind.

## Class Climate

The above series of course structures, assignments, activities, and tests can be best implemented if a very open and positive class climate is established. The establishment of an environment in which students feel comfortable and safe in contributing, offering their opinions, and debating their beliefs with other class members and the instructor has always been a challenge for educators. No magic answer to attaining this environment exists, but creative strategies can enable students to begin feeling that level of comfort and trust in the classroom.

My experience in establishing a positive class climate, developing activities to address student diversity, and incorporating a combination of all of the suggested assignments and approaches to allow for students' strengths of intelligence to be addressed, has resulted in more active, successful, and exciting classes for both my students and myself.

## Typical Schedule for a Nine-Week Course–*Introduction to Multicultural Education*

Texts

Gollnick, D. M., & Chinn, P. C. (1994). *Multicultural education in a pluralistic society* (4th ed). New York: Maxwell Macmillan International.

Schultz, F. (Ed.). (1995). *Multicultural education 95/96* (Annual edition). Guilford, CT: Dushkin.

Kromkowski, J. A. (Ed.). (1994). *Race and ethnic relations 94/95* (Annual edition). Guilford, CT: Dushkin.

Class Sessions

Week 1: Introduction, definitions, group report selection, *Tale of O*

Week 2: Group report assignments, *Eye of the Storm*, *Bafa Bafa Game*

Media Center Screenings: *Pockets of Hate* and *Ethnic Notions*

Week 3: Diversity in America, *Culture*

Week 4: Race Relations, *Race, Hatred, and Violence: Searching for Solutions*, Media Center Reviews Due, Discussion, *Harassment Game*

Media Center: *Sexual Stereotypes in the Media: Superman and the Bride, Biculturalism and Acculturalism Among Latinos, Black in White America*

Week 5: Welfare issues, *Stuck on Welfare*

Week 6: Review of group report procedures, *Ghetto Game*, *Shortchanging Girls, Shortchanging America*

Media Center: Reviews Due, Discussion

Week 7: Student Gender Equity Report, *Secret of the Sexes*

Week 8: Student Hispanic American Report, *American Tongues*, Media Review Due, Discussion

Week 9: Student African American Report, *Black on White*, *True Colors*

Media Center: *The Mind: Aging*, *All Orientals Look the Same*, *Language and Communication*

Week 10: Student Asian American Report, *Sa-I-Gu: From Korean Women's Perspective*

Week 11: Student Ageism Report, *Family Crisis*, *Star Power Game*, Media Reviews Due, Discussion

Media Center: *More than Bows and Arrows*, *Weirded Out and Blown Away*, *The Primal Mind*

Week 12: Student Impairism Report, *Affirmative Reaction*

Week 13: Student Native American Report, *In the White Man's Image*, Media Reviews Due, Discussion

Media Center: *Multicultural Education: Visions of Literacy*, *Dealing with Diversity in the Classroom*, *TV: Thinking About What We Watch*

Week 14: *Multiple Intelligence Theory*, *MI in Action*

Week 15: Assessment and Diversity, *Cultural Bias in Education*, Media Reviews Due, Discussion

Week 16: Issues in Multicultural Education, *Barnga Game*, *Man in the Mirror*

## Group Report Guidelines

### Requirements

1. Present an oral group report to the class--approximately 40-60 minutes including Q&A period.
2. Prepare a bibliography for distribution to the class. Individual group members identify their readings, minimum of four per group member.
3. Prepare an outline of main arguments (listing pro-con) for distribution to the class. Use multiple pages, leaving room for notes.
4. Each group member prepares and hands in an individual Position Paper on the group report topic.
5. Be prepared to answer questions during the Q&A session following the report.
6. Each group is to hand in a record of their meetings outside of class, including attendance, to the instructor.

### Format of Report

Each report is to be done in a semi-debate format. A topic will be chosen, and controversial aspects of the topic will be identified. No one wins or loses the debate. The main purpose is to present to the class the most comprehensive report of issues related to the topic. Thus, each side of an issue in a group should let the other side know what areas will be presented, so that the other side can find information for a rebuttal. The group **must work together**, not individually, in order for the best presentation to be made. Time will be set aside in class for periodic meetings, but it is expected the group will meet outside of class as well.

### Debate Structure

*Evaluation Points*

Pro - Opening Statement
Con - Opening Statement
Pro - First Arguments
Con - Response to Pro Arguments
Con - First Arguments
Con - Second Arguments
Pro - Response
Pro - Closing Statement
Con - Closing Statement
Q&A Session

| | | |
|---|---|---|
| ** | Opening Statement | 5 |
| * | Arguments | 30 |
| * | Responses | 20 |
| ** | Closing Statement | 5 |
| ** | Bibliography | 5 |
| ** | Outline | 5 |
| ** | Research | 20 |
| * | Q&A | 10 |
| | TOTAL | 100 |

* Individual Score
** Group Score

## Chapter-Summary Discussion Groups

### Makeup of Group

Each day chapter summaries are due (see class schedule) these groups will meet. Each group will be made up of approximately five students who will stay together as a group throughout the course. The instructor will randomly select each group.

### Responsibilities

After handing in the day's chapter summaries to the instructor, the group is to discuss and share what each member found to be the most important issues raised in the chapter(s). In one format, one person will be assigned to be group leader for the day, and one person will be recorder. The group leader is to keep the discussion moving on the topic, and the recorder lists the issues raised by the group. These roles will be rotated each day the group meets.

After a brief sharing with the class by each group, the recorder will turn in a written list of the issues the group discussed at the end of the allotted discussion time. Each member participating in the group will sign the final written report. Group chapter summary points for the written report will be given to each member of the group participating that day. In addition, individual chapter summary points will be awarded for the individual summaries turned in at the beginning of class.

Another format will be to use the JigSaw cooperative learning approach to reading the chapter. In this instance, each student will be responsible for presenting a section of the assigned chapter to her or his group.

## Media Center Film Discussion Groups

### Makeup of the Groups

On the days that the media film reviews are to be turned in (see class schedule), these groups, pre-selected by the instructor, will meet.

### Responsibilities

After handing in the film reviews to the instructor, the group will answer specific questions offered by the instructor. The answers are to come from everyone in the group. A group leader will lead the discussion, and a recorder will write the answers to the questions. These roles will be rotated each time the group meets. After a brief sharing with the class by each group, the group answers, signed by all in the group, will be turned in at the end of the designated discussion time. Media Center group film-review points will be assigned to each participating member of the group. In addition, individual film review points will be awarded for the individual film summaries handed in at the beginning of class.

*Note: Any student not having his or her written chapter summary or film reviews on the day they are due will participate in the small group discussions with his/her group, but will not sign the group written report and will not receive group points for the group discussion report.*

## Additional Information

*All article, chapter, and film reviews are due the day they are listed in the class schedule (unless otherwise noted). No late reviews will be accepted!*

Article Review Format (Use 8 1/2 x 11 paper- type or write legibly)

Top left: Name of article Your Name
Author, Date, pages
Source
Brief summary of the main points of the article.
Your evaluation of the article.

Film Review- Same as article review without pages and author

Chapter Summary

Top left: Chapter # and Name Your Name
Summarize the aspects of the chapter you found most interesting, or you learned the most from, or highlight the main points of the chapter.
Conclude with your evaluation of the material you read.

Extra Credit

Maximum allowed - **20** points
Extra credit may be earned in the form of points **only** for turning in one or more of the following:

*Review of films, media presentations, or TV programs viewed.*
Include the name, source, location, sponsor, and date of film or program and describe how the film relates to an aspect of the course. (Very Important)
**( 2 Extra Credit Points)**

*Review of speaker, panel, or other verbal, live presentation.*
Follow same format as above, including names of speakers, being sure to include how this presentation relates to an aspect of the course.
**(3 Extra Credit Points)**

*Review of entertainment: dance presentations, musical performances, plays.*
Follow the same information format as above and include how it relates to an aspect of the course.
**(1 Extra Credit Point)**

## Annotated List of Videos and Games

The following is list of annotated video and games/simulations that are used during a typical semester. In addition to the commercial games and simulations, a number of additional group activities and games developed by the instructor are used. The first time a source other than a TV network is mentioned, an address is provided. Numbers in parentheses indicate running time.

Videos

*Ethnic Notions* (60) (Insight Media, 2162 Broadway, New York, NY 10024) Traces the roots of stereotypes of African Americans in our society.

*Stuck on Welfare* (60) (Insight Media) *48 Hours* special on the welfare system.

*Black in White America* (60) (Insight Media) Documentary focusing on the condition of successful African Americans in the United States and on how their struggles against racism still go on in spite of their economic success.

*Black on White* (60) (Frontline) The roots of Black English including the U.S. slave trade, the Creole tongue, and Harlem slang are examined in this episode.

*American Tongues* (60) (Insight Media) Exploration of differing dialects in the U.S. and how people's perceptions of individuals is often determined by how they speak.

*Prejudice: Eye of the Storm* (40) (Insight Media) Teaching about discrimination. Experiment used by a third-grade teacher to have her students "live" discrimination.

*Caring for the Elderly* (19) ( Films for the Humanities [FFH], PO Box 2053, Princeton, NJ 08543) This program provides an overview of the various methods of care available for the aging, from day care centers and group housing to hospice care and nursing homes. It profiles a middle-aged couple searching for the best mode of care for their parents and talks to social workers, senior citizen advocates, and nursing home administrators to clarify the available options and the emotional and financial impact on adult children and their parents.

*The Mind: Aging* (60) (WNET, New York) What happens to the brain and mind during the aging process? Why do some people age and still retain full mental capacity, while others lose agility of the mind? This enlightening episode of *The Mind* questions many of the long-held stereotypes about aging. The diseases of aging, stroke, Alzheimer's, and Parkinson's disease are analyzed with an emphasis on the fact that they are totally distinct from the normal aging process. Finally, this episode closes with a look at the phenomenon most commonly associated with older minds: wisdom.

*All Orientals Look the Same* (60) (NAATA, 346 Ninth St., San Francisco, CA 94103) A brief exploration of the title phrase, this video takes a common misperception and turns it on its head, provoking the viewer to confront his or her own prejudices and misconceptions about Asian Pacific Americans and the contradictions inherent in those beliefs.

*Sa-I-Gu: From Korean Women's Perspectives* (40) (NAATA) Explores the embittering effect the rebellion following the Rodney King verdict had on a group of Korean American woman shopkeepers. It underscores the shattering of the American dream while taking the media to task for playing up the Korean-Black aspect of the rioting. These immigrant women, rendered voiceless and invisible by mainstream media, suffered more than half of the material losses in the conflict. Sa-I-Gu provides a perspective that is essential to discussions on the Los Angeles riots, ethnic relations, and racism in the U.S.

*Affirmation Reaction: Reaching the Differently Gifted* (27) (Instructional Media Center, Michigan State University, East Lansing, MI) This video explores the problems involved in recognizing the gifted among minority students. It examines how the gifted students adapt to cultural expectations, considers the conflicts that academic success can cause, and emphasizes the importance of adult modeling for dispelling the myths of differences in abilities.

*Weirded out and Blown Away* (45) (Cinema Guild, 1697 Broadway, Suite 803, New York, NY 10019) Featuring interviews with five young career people who have disabilities, this film questions the general public's attitude toward physical disability and our perceptions of the disabled as somehow either weaker or more courageous than the non-disabled. Among other issues, the film offers insights into the personal perceptions of their professional image vs. their acceptability, the relationship between sexuality and disability, and dealing with particular difficulties encountered in job interviews.

*Secret of the Sexes* (60) (Vestron Video, PO Box 0382, Stamford, CT 06901) Sociologists, psychologists, and teachers explain how adults consciously and unconsciously typecast boys and girls. The program also examines how teachers reinforce traditional sex roles taught at home and how sex-typed toys influence a child's behavior.

*Shortchanging Girls, Shortchanging America* (19) (Insight Media) This program interviews educators and business leaders to illuminate the devastating effects of gender bias in schools. It investigates the loss of self-esteem among girls and shows how they are often tracked away from math and science curricula.

*Sexism in Language* (26) (FFH) This program shows how sexism can be contained in language, song lyrics, everyday conversation, newspaper reports, written conversations, and satire. In many cases, gender bias in language is extremely subtle; but this subtlety does not detract from its ability to influence the thoughts and perceptions of speakers and listeners. Indeed, bias that is never consciously recognized may be the most damaging.

*Sexual Stereotypes in Media: Superman and the Bride* (37) (FFH) This program shows how persuasive images are of man as Superman and woman as his slavish bride on film and T.V., in the fiction on which they are based, and even in so-called documentaries. Bombarded from all sides by this point of view, women as well as men commonly accept those stereotypes.

Teachers can cite almost any work of literature their students have read to demonstrate this attitude, a valuable means of text analysis.

*Biculturalism and Acculturalism among Latinos* (28) (FFH) Many Latinos struggle with pressures to reclaim and reaffirm their heritage while simultaneously facing pressures to assimilate into the dominant U.S. culture. This program examines the question of what part of their culture Latinos feel they should keep and what part they should leave behind, explores some commonly held beliefs and misperceptions about who Latinos are today in the U.S., and probes the relationship of ethnic identity to entrepreneurial success in the changing mosaic of the U.S. marketplace.

*Cultural Bias in Education* (28) (FFH) This program examines roadblocks to Latino academic advancement as well as productive educational models; explores the relationship between standardized testing and cultural diversity; questions whether cultural bias can be eliminated from standardized testing; and looks at early childhood education programs and the factors that deter Latino families from participating in them.

*Joseph Prewitt-Diaz on Migrant Education* (29) (Insight Media) Joseph Prewitt-Diaz discusses ways in which education can be structured to accommodate the needs of migrant children. He advocates the creation of traveling learning centers in an educational program that capitalizes on the creativity and problem-solving skills migrant children gain through their lifestyle.

*Culture* (30) (Insight Media) Traveling to different regions of the U.S., this program portrays cultural diversity, showing that different subcultures address human needs in different ways. It demonstrates how the norms of culture affect an individual and a society. The Cajun society of Louisiana, the Cherokee Indians, and Chinese settlements in the South are profiled.

*Dealing with Diversity in the Classroom* (23) (Insight Media) This video examines some of the requisites for effectively teaching, motivating, and evaluating culturally diverse populations. Educational specialists teach how to apply instructional strategies when working with diverse populations in the classroom.

*Language and Communication* (30) (Insight Media) This program vividly conveys how the feelings and aspirations of a culture are expressed through its language. Dr. Keith Kernan discusses the structure of language and its relationship to thought, as well as the significance of body language. Dr. Claudia Kernan, a linguistic anthropologist, examines dialects, looking specifically at certain African American dialects. On the question of whether thought reflects or influences culture, we hear language of the Nuer, which includes 400 words related to cattle.

*Multicultural Education: Visions of Literacy* (29) (Heinemann Educational Books, 361 Hanover St., Portsmouth, NH 03801) Shows how teachers in multicultural and bilingual settings can use their students' cultures and communities to build a curriculum that respects the knowledge and experiences children bring to school. The tape features Elena Castro, Linda Manuelito, Carol Edelsky, Shirley Brice Heath, Barbara Flores, Bess Altwerger, Trevor Cairney, Rudine Sims Bishop, and Kenneth Goodman.

*TV: Thinking About What We Watch* (17) (Churchill Media, 12210 Nebraska Ave., Los Angeles, CA 90025) A revealing examination of some of the values and misconceptions contained in television programs that are resolved by magic, superpowers, or good luck. A typical television commercial in which a mother is responsible for all the housework is shown and discussed. Then a remade version is shown in which the whole family helps out. Ethnic stereotypes on television, especially American Indians, are shown and examined. A real police officer analyzes how television often presents limited and erroneous information on how people perform at their jobs. The film urges students to adopt critical viewing habits and to use sources other than television to find out about the world.

*Multiple Intelligence in Action* (30) (Zephyr Press, PO Box 66006, Tucson, AZ 85728) Getting the picture: An Overview

*Multiple Intelligence in Action* (30) (Zephyr Press) Testing for Success: MI Assessment

*In the White Man's Image* (90) A study of an 1875 "educational experiment" to assimilate Native Americans in the "white man's image."

*More than Bows and Arrows* (60) (Camera One, PO Box 7556, Seattle, WA 98125) This award-winning documentary illuminates the impact that Native Americans have had on the political, social, and cultural development of the U.S. Narrated by Native American author N. Scott Momday, the program examines how government, agriculture and food, transportation, architecture, science and technology, the arts, medicine, and language have all benefited from contributions by Native Americans.

*The Primal Mind* (60) (Insight Media) Written and hosted by Jamake Highwater, a world renowned author on Indian culture, the film examines the differences between Native American and Western cultures, including their contrasting views of nature, time, space, art, architecture, and dance. Language also plays a crucial role, since each language reflects fundamental differences in human perception, differences that for centuries have led to serious misunderstandings. This award-winning documentary will enable viewers to better appreciate the philosophy and vision of Native American culture, to the mutual benefit of both "civilized" and "primal" people.

*Pockets of Hate* (26) (FFH) This program examines the increase in racial crimes and why young people are becoming more comfortable in acting out their prejudices.

*Race, Hatred, and Violence: Searching for Solutions* (22) (Human Relations Media, 175 Tompkins Ave., Pleasantville, NY 10570) What causes racial tension to escalate into violence and killing? What are the psychological and sociological factors that motivate the aggressors? Using interviews with community leaders, social activists, politicians, and legal and psychological experts, this program explores the problem of racism in U.S. society, examining its causes and the many ways it has manifested itself. It probes the Howard Beach and Bensonhurst racial incidents to determine how racial tension can lead to tragedy.

*A Tale of "O"* (27) (Goodmeasure Inc., One Memorial Dr., Cambridge, MA 02142) Written and narrated by Dr. Rosabeth Moss Kanter, this parable examines what happens to any new or different kind of person in a group and how to manage the situation.

Games and Simulations

*Bafa Bafa* (Simile II, 218 Twelfth St., PO Box 910, Del Mar, CA 92014) Participants live and cope in a "foreign" culture and then discuss and analyze the experience. There are two cultures in the simulation. The Alpha Culture is a warm, friendly, patriarchal society with strong in-group and out-group identity. The Beta Culture is a foreign-speaking, task-oriented culture. Once the participants learn the rules, customs, and values of their culture, they visit the other culture. Bewilderment often turns into intolerance and hostility once the visitor returns home. In post-simulation discussion, participants come to understand there are reasons behind the behavior they observed. With this realization their attitudes change from hostility to understanding. Through discussion this experience is then generalized towards other groups in the real world.

*Barnga: A Simulation Game on Cultural Clashes* (Intercultural Press, PO Box 700, Yarmouth, ME 04096) Promoting an understanding of how even the most subtle of differences can lead to confusion among cultures and peoples, this challenging card game asks players to compete in a tournament called "Five Tricks." Each group is given a slightly different set of rules to the game and after mastering it as a team, form new groups with other players, where they must reconcile their differences in order to function effectively.

*Culture Contact II* (ABT Associates Inc., 55 Wheeler St., Cambridge, MA 02138) The basic intentions of the Culture Contact game are to introduce 20-30 players to the concept of cultural relativism, to combat ethnocentrism, and to provide an introduction to the study of cultural anthropology or other group interaction and comparison situations.

*Ghetto* (Western Publishing Co., 850 Third Ave., New York, NY 10022) Designed to sensitize its players to the emotional, physical, and social world of the poor. Players experience vicariously the economic pressures that drive people to crime, welfare, and community action.

*Harassment* (TDC, 1470 Norwood Dr., Itasca, IL 60143) Harassment of people for their gender, age, religion, sexual preferences, or ethnic background seems to be in the news every day. In this unique game, players hear both sides of the issues of real-life cases and then the judge must decide on how the other players will vote. Players get points when they correctly predict the judge's decision.

*Pros and Cons--Sex-Role Options Game* (Creative Learning Systems, 936 C St., San Diego, CA 92101) If a group is not to succumb to group thinking--a deadly conformity of thought--group members must take risks and confront one another's positions on important issues.

This game gives people a dramatic structure that develops their skills in issue analysis and argumentation. They learn how to be assertive without being aggressive, how to separate ideas from individual biases, and how to establish a thoughtful base for rational decision-making.

# ALIKE AND DIFFERENT: TEACHING CHILDREN TO VALUE CULTURAL DIVERSITY

by
Mona S. Johnston

Curriculum development and programming for young children has come of age in the last two decades. Substantial efforts are being made to continue to train personnel in understanding the developing nature of children and how to offer learning experiences that match their physical, social-emotional, and cognitive development. An integral part of their social-emotional development is the awareness and understanding of their cultural heritage and appreciation of cultural diversity. Piagetian theory provides a rich framework in understanding the developing nature of children's understanding as they move from one stage of cognitive development to the next. Each stage of cognitive development in children offers insights to the university student and aspiring child development specialist (CDS) in developing curriculum that is theoretically sound while integrating appreciation of cultural diversity.

During infancy and toddlerhood, the gateways of learning for young children are their senses and motor activity. CDSs must, therefore, plan and implement experiences that offer a variety of sensory and motor activities for these children as they discover their own bodies and their capabilities. During the preschool years, children learn through the use of symbols, mental schemes, and concepts. In other words, now that they know about the capabilities of their bodies, they shift their attention to understanding the world of objects, experiences, information, and relationships. Symbols become handy tools that ultimately guide them into packaging facts and data in manageable form as they decipher the world of relationships, objects, and other information. However, their understanding of concepts can be misinterpreted by adults as flawed because children's thinking patterns are different from those of adults. It takes some discipline and observation on the part of the adults to be in tune with the thought processes and cognitive patterns of young children. Learning to develop appropriate curricula is a challenge to university students as they try to view reality from the children's perspectives.

Piaget has stated that children construct their own knowledge. That is, for learning to take place, a child must construct his or her view of the world of objects, experiences, and relationships on the basis of his or her personal encounters. This concept is central in *Preschool Programs*, a course in which I focus on developing in my students an understanding of appropriate preschool curricula for settings such as hospital, child care, Head Start, and early intervention programs.

A wide variety of options are available in designing curricula for young children. Often, CDSs tend to develop daily learning experiences for children casually on the basis of what seems like fun to them and what requires a minimal amount of thought and preparation. A current trend is theme-based curricula with learning experiences focused on a given topic. For example, early in fall when the new school year begins, a CDS may choose to focus on the season, child, and his family in order to give children an opportunity to deal with what is familiar to them. Some CDSs mandate short- and long-range goals for children and make curricular choices strictly based on meeting those goals. Other authorities recommend child development specialists allow learning experiences to evolve as children interact with peers, teachers, play materials, and events in the course of their day. This approach is referred to as spontaneous curriculum. Still other experts recommend that interests and experiences of children need to be expanded in order to provide depth through thematic units. Learning experiences for children can also be organized in vertical curricula, particularly in the area of developing specific skills and thinking processes (Petersen, 1996).

I tend to favor an integration of spontaneous, thematic, and vertical approaches to curriculum development. Such an integration gives the CDS a latitude in responding to children's needs and interests while continuing to develop sensitivity and appreciation for cultural diversity as children learn to relate to their peers, other adults, and other community members. The focus of this article is to describe how CDSs learn to develop curriculum for young children that integrates cultural diversity as they experience it in a course emphasizing the theme **Alike and Different.** Bronfenbrenner (1976) suggests that an ecological framework is the most meaningful way of viewing life and social issues because all aspects of our lives are interconnected. Therefore, the classroom of *Preschool Programs* (Family and Consumer Sciences 420) becomes a testing ground for developing the theme of **Alike and Different** for the university students.

The National Association for the Education of Young Children (NAEYC) advocates all programs for young children have developmentally appropriate practices that focus on each age group while attending to the unique developmental needs of each child, because "children develop at their own pace and bring to every learning experience individual personalities, learning styles, family backgrounds, and family values. We must address these individual needs and differences" (Petersen, 1996, p. 4). These criteria are equally applicable to the university students, thus **Alike and Different** becomes the infrastructure of the class. Members of the class begin by reviewing their group composition and their cultural backgrounds, along with the principles of human growth and development and the appropriate basis for structuring learning experiences for children. They practice developing experiences that proceed from simple to increasingly complex and from concrete to more abstract in content and context. This is done by breaking down concepts of **Alike and Different** and by creating flowcharts or learning webs on a given topic.

The flowchart/learning web approach is used to guide us in identifying a variety of concepts that can be clustered around a given theme. Flowchart clusters are developed around a specific theme, and concepts and experiences that can potentially be included under the theme are listed. At the outset, students list themes they consider important for young children. The class then decides on a topic and together they develop the theme clusters. This flowchart is recast in new clusters to ensure that learning experiences will address the developing needs of the whole child: physical-motor, social-emotional, cognitive-problem-solving, spiritual, and self-help. The students identify learning experiences related to the selected themes for language arts, social studies, motor activities, science and math, music, and art. One of the challenges I issue to the students is that they integrate respect for cultural diversity, an abstract concept, throughout their clusters.

The concept of cultural diversity is explored in the classroom by offering small group exercises so students can translate their firsthand experience and insights into theme-based curricula. They make sure the learning experiences they develop further the understanding and appreciation of cultural diversity when these experiences become part of the children's day. Given below are examples of experiences students encounter within the small group and large group contexts. These exercises sensitize each student to the theme of **Alike and Different** as they translate it into curricula for children.

The students in class are clustered in small groups with each group choosing a recorder for each exercise. Each member follows the exercise, at the conclusion of which s/he shares personal observations with the group. Level 1 exercises focus on physical features with emphasis on noticing similarities and differences. Complexity increases with each level. These concrete observations sensitize students to the processes of observation and assessment and help them to acquire the skills they will use later with children as they actually implement their theme-based curricula.

### Theme: Apples, Oranges, Peanuts, or Potatoes

#### Level 1: Small Group Exercise

Each table is provided with an opaque bag containing 8-10 of the same item, e.g. a bag of oranges, a bag of potatoes, a bag of peanuts, a bag of apples. Items such as a bag of shells, rocks, or leaves can be used in place of food items. Familiarity with the items is an important criterion for young children. Each table is also equipped with scarves for blindfolding. Each member records his or her own observations while the group also observes each member as they proceed with the exercise.

The exercise includes the following steps.

- Feel the bag with eyes closed.
- Smell the bag with eyes closed.
- Take the items out of the bag and examine each item separately and thoroughly.
- List color, shape, markings, and other details.

Make a list of how similar and how different the items are by focusing on their external characteristics.

#### Level 2: Small Group Exercise

Same groups with their specific items proceed to the next step, recording individual observations while the group recorder observes and notes the group tasks.

- Peel and examine the items on your table using the same steps as in the Level 1 exercise.
- Share observations with the group.
- Have the recorder share his/her observations with the group.

- Share conclusions within the group; share conclusions among the groups identifying **Alike and Different.**

### Grains--Corn, Beans, Wheat, Rice, and Barley

Level 1: Small Group Exercise (slightly more challenging)

Each group is provided with a clear plastic container filled with grain. Preferably, each table has one type of grain--rice, beans, corn, barley, or wheat--and magnifying glasses. Each member of the group will record his/her own experiences with the recorder observing the group.

- Examine each grain, its shape, size, color, and texture.
- Examine the differences in the above characteristics within the same grain.
- Share observations with the group.
- Have the recorder share his/her observations with the group.
- Share conclusions within the group; share conclusions among the groups identifying **Alike and Different.**

### Theme: Breads Around the World

Level 2: Small Group Exercise

This exercise will use the same format of small groups as above. Students are asked to name their favorite bread and what they like about it. Each table is provided samples of different breads, such as rye, wheat, white, pita, French and Italian breads, tortilla.

- Examine the appearance, color, shape, taste, smell, and texture of each bread.
- Identify how each type of bread is made.
- Discuss what accompaniments are used for each type of bread in its original culture.
- Identify if any or all the breads are eaten at certain meals.
- Identify cultures that do not use breads but use other grains.
- Share conclusions within the group; share conclusions among the groups identifying **Alike and Different.**

### Theme: Alike and Different--You and I

Level 1: Small Group Exercise

Small group format as before but change composition of members so students get to know more members of the class. The focus of this exercise is each other. Recorder will observe his or her own group as previously.

- Record each person's height, hair color, eyes, complexion.
- Take fingerprints of each person and study under the magnifying glass.

- Make handprints and footprints and observe.
- Record the shape of fingernails and toenails.
- Notice the shape of each person's nose, eyebrows, lips, chin.
- Share conclusions within and among groups identifying **Alike and Different.**

Level 2: Small Group Exercise

- Identify your favorite song, story, flower, food, hobby, TV show, color
- State one thing you are good at.
- State something you are not good at.
- Record each person's voice and listen.
- Share conclusions within and among groups identifying **Alike and Different.**

### Theme: Alike and Different--My Family, Your Family

Level 1: Small Group Exercise

- Identify who makes up your family.
- Share each family member's name.
- Share information about a family pet, if you have one.
- Share conclusions within and among groups identifying **Alike and Different.**

Level 2: Small Group Exercise

- Identify what each person in the family does.
- Look at a family picture. Who looks like who? How? Share.
- Look at your baby picture and Mom/Dad/Sibling's baby pictures. How **Alike and Different?**
- Name special family days.
- Share conclusions within and among groups identifying **Alike and Different.**

These small group exercises provide opportunities for students to become sensitive to the fact that what appears similar can be different and what appears different can also be alike. They also experience the movement of concepts from simple to complex and from concrete to abstract understanding. Using this framework, they focus on developing theme-based curricula for young children with cultural diversity as an integral part of the teaching-learning process.

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# POWER MADE REAL:
# *LITERARY RESPONSES TO RACE, CLASS AND GENDER*

by
Ann M. Frank Wake

At a time when many of our students learn about power, history, and difference within the context of thirty-second sound bites, gangsta rap and talk radio, we need to challenge their minds and hearts with other means of gathering information, learning, and shaping opinion. On a recent visit to our campus (January 20, 1996), Toby Thompkins, Diversity Practice Area Leader for Amoco Corporation, used the best language I have heard yet to describe the process I have striven to implement in my course, *Literary Responses to Race, Class and Gender* (English 230). He told our faculty that if we are to prepare our students best for the current work environment, we need to help them to *unlearn* so that they can *learn*. He meant by this that we need to help students to challenge their preconceptions, assumptions, and stereotypes so they can respond authentically and work closely with many people, some quite different from themselves. If they do not *unlearn*, our students will have a difficult time finding professional, let alone personal, success. As my students and I pursue interdisciplinary study under the umbrella of multiculturalism or diversity, the twofold task of most significance to me thus lies in helping them to recognize and value multiple perspectives and to increase their consciousness so they develop or enhance personal conscience.

In a similar spirit, Elmhurst College recently implemented a new general education curriculum (Fall 1995) designed to package attractively faculty understanding of current and future student needs in the global village. Eleven categories were developed to reflect our priorities, each with its own objectives for teaching and learning, among them Western Culture, Global Society, and People, Power, Politics. *Literary Responses to Race, Class and Gender* satisfies a general education requirement in the People, Power, Politics category, thus giving a real home to diversity in the curriculum. As one of seven or eight courses approved in a range of disciplines within the category, the course is expected to fulfill three primary category objectives: 1) emphasize long-term outcomes related to social responsibility; 2) increase respect for others, commitment to social justice, personal integrity and service; and 3) heighten sensitivity to political and cultural issues, including, but not limited to, consideration of race, gender, ethnicity, and class. Because the first two objectives essentially describe the kind of graduate we hope to produce, the third objective becomes the real locus of course content and assessment.

## Course Objectives, Content, Pedagogies, Structure

My own way of responding to the People, Power, Politics category objectives has been to focus on how power is created, used, maintained, and, most importantly, responded to in texts by scholars and literary artists, with some attention to documentary and feature films. We specifically address power as it relates to race, class, and gender by examining the following broad topics, which also constitute a course outline: 1) self-positioning, both philosophically and politically, and as persons within categories in the larger society; 2) social construction of race, class, gender, and sexuality; 3) social impacts, including stereotyping, ideology, dominant and subordinate groupings, prejudice, discrimination, oppression, and other control issues; 4) economic discrimination; 5) motherhood in U.S. culture; and 6) historical contexts of race, class, and gender formations in the U.S.

In a discussion-based classroom with a maximum enrollment of 25, students learn by means of extensive reading of background materials and literary texts, large and small group discussions and exercises, mini-lectures (no more than 10-20 minutes), videos, informal in-class WAC (Writing Across the Curriculum) exercises, journal writing, and several formal writing projects. Structurally the course begins with definitions and self-positioning and assessment. It then broadens to consider many cultural, social, economic, and historical issues and in the end focuses on a particular cultural group, in this case Laguna Pueblo Native Americans, to help students apply their newly acquired knowledge and perspectives.

We begin the course with essential definitions, including views of power and authority (Hunter College Women's Studies Collective, 1995, pp. 502-505) and also consider such terms as feminine, feminist, father, mother, and feminization of poverty. Students begin the process of self-positioning by identifying, in their journals--in a process begun in class--ways in which they have power, and both power and authority, in their own lives. They then select one or two specific circumstances in which they have felt both powerful and powerless and explain the contexts and reasons for their feelings. As part of their self-positioning, students also write about their own economic, political, religious, and ethnic heritages to help them to feel and to contextualize issues of power relations in their own lives. At this point, students begin the extensive reading and analysis of a wide range of texts described below.

## Texts and Applications

Paula Rothenberg's seminal collection *Race, Class, and Gender in the United States: An Integrated Study* (1995) provides essential introductory definitions, information, and historical background for most topics in the course outline. I have found this text indispensable because it pursues an integrative approach to, in Rothenberg's words, the study of "issues of race, gender, and sexuality within the context of class . . . examining how each has been socially constructed and the social construction of difference itself that underlies them" (p. v). Students begin to see how the impact of race, class, gender, and sexuality intersects within their own lives and in the lives of real people and literary characters based on the wide variety of types of writing included in the collection.

Students also read Kate Chopin's *The Awakening* (pub. 1899) early in the term as an introduction to gender roles, behaviors, and expectations as they are determined by culture, in this case, New Orleans Creole culture of the 1890s. Toni Morrison's *Sula* (1982) then allows students to examine how race combines with gender and class to construct positions and assumptions socially. Having also read Richard Wright's "The Ethics of Living Jim Crow: An Autobiographical Sketch" (Rothenberg, 1995, pp. 23-32), students both broaden their ability to see connections and impacts and learn about ethnic and cultural differences. Thomas Kochman's (1981) research regarding cultural differences in social interaction and communication styles gives them particular insight into "high" and "low" context cultures.

Students were uneasy about the apparent stereotyping they perceived in these classifications, and in ensuing discussions explored the extent to which such categorizing may prove useful and/or dangerous to understanding and interpreting cultural practices responsibly. Their own stories of family interactions and their experiences with people from other cultures both demonstrated and problematized the complexity of broadly defining cultures in dichotomous terms.

Interspersed among the readings previously mentioned are short stories from the Trimmer and Jennings collection, *Fictions* (1994). Students read Franz Kafka's "A Hunger Artist," John Cheever's "The Swimmer," Isabel Allende's "Walimai," Toni Cade Bambara's "The Lesson," Gabriel Garcia Marquez's "A Very Old Man with Enormous Wings," Charlotte Perkins Gilman's "The Yellow Wallpaper," Shirley Jackson's "The Lottery," and Tillie Olsen's "I Stand Here Ironing." Students also read two additional stories, Isak Dineson's "The Blank Page" (1957) and Hisaye Yamamoto's "Seventeen Syllables" (1988). The stories create a range of contexts which broaden students' understanding of cultures and also address race, gender, economic, and/or psychological dimensions. Students draw upon the characters' lives for questions, analysis, and examples in their journals and formal writings.

Four videos, each addressing a current hot social topic, are also viewed and discussed in class. *A Class Divided* (Peters, 1995) chronicles the classic experiment conducted by a third-grade teacher in Iowa in the late sixties for the expressed purpose of trying to help young children understand the pain of racism. (Children with blue eyes were given special privileges and allowed to discriminate against brown-eyed children, and on the next day the roles were reversed.) *The Famine Within; Eating Disorders and Culture* (Gilday, 1990) highlights some relationships between women's eating disorders and media images of women in fashion and advertising. *Sex, Power, and the Workplace* (Dean, 1992) focuses on sexual harassment of women in the workplace. Finally, on an in-house videotape, Dirk Selland of the U.S. Navy, the first officer in the armed forces to challenge both the old and new exclusionary laws for homosexuals, discusses some realities of being homosexual in U.S. society.

Students also viewed two feature films on their own time, *The Good Mother* (Nimoy, 1988) and *In the Heat of the Night* (Jewison, 1967). Class discussions identified, in the former case, gender roles and assumptions (especially of motherhood) in the 1980s, and in the latter case, a historical and social perspective on race roles and behaviors in 1960's Mississippi.

Students read Leslie Marmon Silko's novel *Ceremony* (1977) near the end of the term. The protagonist, who must discover and accept his mixed heritage (Laguna Pueblo and European) to find his self identity, comes to reaffirm the beliefs, teachings, and ceremonies of the Laguna Pueblo as the means of personal healing and survival. The novel provides students with the opportunity to learn in some detail the specifics of Native American history, cultures, religions, and oral traditions and thus provides more in-depth knowledge of a particular ethnic and cultural group. Students prepare for *Ceremony* by first reading Silko's "Language and Literature from a Pueblo Indian Perspective," which contextualizes the functions and significances of storytelling and the importance of oral tradition in Native American cultural groups.

## Assignments and Evaluation

To accomplish the course objectives, students were required to do all of the reading, see every video, attend class, and participate with alertness and regularity in large and small group discussions and exercises. Students more formally demonstrated their learning in a journal, two take-home exams, and a final project (a researched paper or a service project). The journal (collected four times) had minimum and maximum page expectations per week as well as high quality expectations. Students were encouraged to develop over time a balance between purely intellectual and purely emotional reactions to reading materials and discussions. The recommended structure was to begin with either a passage (from the reading), a reaction to class discussion, an argument, or a personal situation and then try to integrate one of the other three options from the list into the same entry. For example, if a student began with a personal situation, he or she also was expected to try to integrate reaction, argument, or reading passages into the entry. Students were encouraged to test and respond creatively to ideas raised in group discussions and the readings.

One group exercise which drew particularly impassioned and thoughtful discussion and journal writing from the students involved reactions to Theresa Funiciello's article "The Poverty Industry" (Rothenberg, 1995). Funiciello begins the article by describing the heart-wrenching true story of a black middle-class Muslim woman named Ameenah Abdus-Salaam who, in desperation over her impending divorce and fall into disgrace, had planned to kill her five children and herself, thereby sending them all "back to Allah" (p. 162). Having dropped two children out of her tenth story window (one survived), firefighters intervened. This story provides a stunning backdrop against which Funiciello challenges us to consider the alternatives for a woman in Ameenah's particular circumstances, which include the humiliation and poverty of homelessness, welfare and violence, and disgrace within her own religious community. Following discussion, students were put into groups of four and asked to brainstorm and develop a list of possible alternatives for someone in Ameenah's circumstances, with each group then reporting to the class. This exercise really engaged the students, who continued in their journals to address the complexity of her situation and typically came to some understanding of these complexities after initially judging and condemning Ameenah. Such exercises encourage students to problem solve and to respond creatively to real life situations and have proven very effective in this course. I use them almost weekly.

The journal was my main source for checking the "temperature" of the dynamics for each student throughout the term. While some students procrastinated, thereby turning the journal into busy work, the vast majority of them found it very useful. One student wrote that the journal "brought out opinions I didn't know I had." Another student wrote, "I thought that the journals, exams, etc., made you think beyond what was taught in the classroom and apply it [sic] towards life."

The take-home exams (a midterm and a final) provided the most important measure of students' ability to analyze and to apply course content to specific texts or real problems. Students were asked "not only to take positions, but to support them from class and reading materials." Students might be asked, for example, to explain how assumptions about gender roles and behaviors and cultural norms impact on characters in *The Awakening*, "The Yellow Wallpaper," and "Seventeen Syllables." Or I might ask them to use our readings and discussions to respond to a friend who makes a particular racist, sexist, and/or homophobic statement. For the midterm only, students have the option to work in groups of up to four students or to work alone.

Student were very positive about the take-homes. Their written reactions included: "I thought the exams were thought-provoking and helped evaluate learning." "There was a lot of information to sort through. Writing gave me the time to form my own perceptions." "The writings helped to express how I felt. They also helped me figure out how I felt." Of course, students also demonstrate their levels of critical thinking and ability to synthesize information via such activities, and they write much more than they initially think they can.

The final project, a ten-page academic paper *or* a ten-hour service project, allowed students to pursue a particular interest through research and writing or through experiential learning. Twenty-minute individual conferences with students focused on refining topics or maximizing service experiences, in some cases suggesting research strategies, background reading, or frameworks for understanding and explaining experience. Students who completed an academic paper wrote abstracts for each other and reported their findings or experiences. Students who did service projects turned in a four-to-five-page summary of their activity and an assessment of what they learned.

The wide range of research topics (from Brown vs. Board, to the Chicago Housing Authority, to women on welfare, to the "biology" of homosexuality) demonstrated that students really delved into interests the course itself could not fully address. Students also showed tremendous creativity in developing service projects, which included teaching dance classes to children from Toledo's inner city; helping patients at a racially integrated South-side Chicago living center for the mentally ill; observing and contrasting day-care centers in working class and affluent--as determined by the student--suburbs; assisting the Salvation Army in a Latino and African American neighborhood on the West side of Chicago; and preparing and serving food at shelters for the homeless, also in Chicago. The journals clearly revealed the extent the final projects helped students focus on and apply learning. Those who chose service learning in particular had their eyes opened in ways that encouraged me to require or more strongly encourage this component in the future.

## Course Evaluation

My worst fear in teaching this particular course was that students would perceive my approaches to the content (in particular, my feminist responses to material) as attempts to brainwash them into thinking as I do. Although I had attended the national, interdisciplinary conference "Advocacy in the Classroom" (Pittsburg, June 1995) and was very sensitive about matters of personal advocacy and agenda setting, in my first sweep through the course evaluations I held my breath. My feminism did not appear to be an issue, however. Every student was glad to have taken the class, and some described it as "very valuable" or "very useful." A fairly representative and gratifying student response was "This course has made a big difference in my life. It has opened my eyes to things I never knew and to a whole new way of looking at things. I got much more out of this class than I ever expected." Some less representative, but telling comments about the course were: "It seems that what I believed was just stereotypes and this class has helped me change those beliefs." "Before this class I was basically aware of the problems in this society, but not really interested." "I think I could make a difference." Finally, "Ironically, I am not viewing this course in terms of school or class credits; actually, this course within this category is going to be a credit to my lifestyle in general." If our hope in education is to open minds and hearts, then it seems this course and others like it fulfill a need our students themselves perceive and accept as essential.

One aspect of course design I plan to change is the position of historical readings. Several students commented in the course evaluations that they would prefer to study history earlier in the term rather than very late. In retrospect, I agree with them. Students need more time than I gave them to absorb the often shocking discoveries and to be able to recognize relationships between history and the present. Students reacted dramatically, for instance, to an article we discussed late in the term that addressed Custer's Last Stand from a Native American point of view (Reardon, 1995). Students need to recognize early on that history depends on point of view and should be given a real opportunity to analyze how readings in the course come to represent particular subject positions. In any case, we must do all we can to help our students to be consciously analytical, creative, critical, and reflective in their personal encounters, work relationships, and consciousness of their histories and their world. We must help them to unlearn so that they can learn.

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Yamamoto, H. (1988). Seventeen syllables. *In seventeen syllables and other stories*. Latham, NY: Kitchen Table: Women of Color Press.

# *IN THEIR OWN WORDS*

by
Nada Elia

The purpose of this section of the General Honors Seminar in the Humanities (GH101) is to introduce students to recent novels and critical essays from various parts of the world that question the possibility of truthful representation in literature. We will begin with Nigerian novelist Chinua Achebe's response, in fiction and essay form, to "masterpieces" such as Joseph Conrad's *Heart of Darkness* and Joyce Cary's *Mister Johnson*, works that supposedly represent his people, but which he argues have only successfully silenced them. We then move on to Foe, a contemporary South African novelist's deliberation on why it is that Daniel Defoe's Friday, in *Robinson Crusoe*, was a speechless African, what his silence means, and, more importantly, what it fails to tell us. Our reading of this novel will be accompanied by articles on the space of silence in literature.

The value of another of our texts, Domitila Barrios de Chungara's *Let Me Speak*, is that it confronts readers who feel they are sympathetic to her cause with the realization that they are imposing their priorities, expectations, and interpretations on this woman's experience as a female, a worker, and a Bolivian Native American. And *Woman at Point Zero* is the transcription, with minimal editing, of a Cairene streetwalker's explanation, before she was put to death for killing a client, of why she turned to prostitution. Along with this book, we will read excerpts from *Sex Works*, one of the rare books written by prostitutes about their profession, and compare both *Woman at Point Zero* and *Sex Works* with depictions of prostitutes in fiction.

*Wide Sargasso Sea*, another of our novels, constructs the Caribbean childhood and marriage of Antoinette Cosway, the mysterious first wife who gets little more than a passing reference (as archetypal madwoman in the attic) in the classic *Jane Eyre*. Through these, and other texts, we will be examining two recent developments in literature: the questioning of the claim that art can hold a mirror to reality, and the new trend in postcolonial literature to address various masterpieces and write in all the voices they have silenced.

## Syllabus

### Course Description

As its focus shrank from the epic hero to the godless individual, literature has tended to look at various "average persons." Yet writing remains the domain of the successful, and we only rarely read works by persons on the margins of society. Instead, we have a plethora of texts about them. The novels we will read in this course present us, as much as possible, with the narratives of characters who have so far been silenced. Among the books we will read are *Foe*, a rewriting of *Robinson Crusoe* focusing on the speechless Friday, *Things Fall Apart*, an African's view of the impact of colonialism on Nigeria, and *Woman at Point Zero*, a defiant streetwalker's frank talk with a psychiatrist. Through these narratives as well as essays and articles, we will try to analyze the dynamics of silence, representation, and misrepresentation in literature.

## Class Requirements and Grading

For each assigned text, a two-page response including:

- personal opinion about the text (very broadly, did you like it, why or why not)
- three-to-five questions about issues raised by the text
- one or more passages you would like to have us discuss together (you may be asked to lead the discussion) to be turned in the day we begin discussing a text (15%)

Midterm exam (20%)
Ten-minute oral presentation (10%)
Research paper (30%)
Final exam (25%)

## Required Texts

Achebe, C. (1994). *Things Fall Apart*. New York: Anchor Books. (First published in 1958)

Barrios de Chungara, D. (1978). *Let Me Speak*. New York: Monthly Review Press.

Brantenberg, G. (1985). *Egalia's Daughters*. Seattle: Seal Press.

Coetzee, J. M. (1986). *Foe*. New York: Penguin.

Rhys, J. (1966). *Wide Sargasso Sea*. New York: Norton.

Saadawi, N. (1975). *Woman at Point Zero*. London: Zed.

wa Thiong'o, N., & Mugo, M. G. (1976). *The Trial of Dedan Kimathi*. London: Heinemann.

# *THE LITERATURE OF DISPLACEMENT*

by
Nada Elia

## Syllabus

### Course Description

This course is designed as an in-depth exploration of the construction of ethnicity and identity in the various diasporas of the twentieth century, with particular attention to the expulsive and impulsive ("push and pull") factors affecting immigration. The texts we will read deal with the psychological and social effects of being a member of a "minority group," and the conscious embrace and/or rejection of culture, be it one's own or that of the other. Our authors come from Japan, China, Turkey, Algeria, Ghana, Nigeria, and Pakistan; they live in the U.S., Germany, France, England, Martinique. . . . Some were born in those countries to immigrant parents, others chose to reside there, leaving their parents behind. What they have in common is the experience of living in a country that does not acknowledge them as full-fledged citizens, hence a "longing to belong," a need to articulate and inscribe one's identity.

The range of these experiences of displacement spans from the intolerably bitter, as expressed in the epigraph in Toni Morrison's *Beloved*, "Sixty Million and More," a reference to the number of enslaved Africans who died during the Middle Passage, to the playfully fond, as in Amy Tan's *The Joy Luck Club*. "You asked me once what I would remember. This, and much more."

### Class Requirements and Grading

#### *Review Sheets*

For each of our texts, a two-to-three-page typed review featuring:

- a brief bio of the author
- critical evaluation, main themes in the text
- three-to-five questions (no answers!) raised by the text
- a passage of your choice (cite only page reference) which you would like to have us discuss in class

Due the day we begin our discussion of a particular text (40%)

#### *Oral Report*

Report of 10-15 minutes on your choice of author, country, or one specific aspect/theme of the text. (See sign-up sheet) (10%)

*Oral Report*

During the last week of the semester, a 10-to-15-minute report presenting your final research project to the class. (10%)

*Final Research/Critical Paper*

Twelve or more pages on a theme you have found interesting in our readings this semester.

Required Texts

Aidoo, A. A. (1988). *Our Sister Killjoy*. London: Longman. A Ghanaian student in Germany and England reflects on colonialism and racism. Beautiful poetry!

Charef, M. (1989). *Tea in the Harem*. (Ed. Emery, Trans.). London: Serpent's Tail. A young man of Algerian descent joins other alienated youths in a Paris ghetto. Crude, powerful, eye-opening.

Kureishi, H. (1986). *The Rainbow Sign and My Beautiful Laundrette*. London: Faber. Born in London, England to a Pakistani father and a British mother, a young man experiences overt and institutionalized racism as he promotes peaceful coexistence. Very insightful analysis of both Pakistan and England during the 60s and 70s.

Marshall, P. (1983). *Praisesong for the Widow*. New York: Plume. A middle-class African American widow takes a Caribbean cruise that reconciles her to the cultural heritage she had disavowed.

Murayama, M. (1959). *All I Am Asking for Is My Body*. Honolulu: University of Hawaii Press. A young man of Japanese descent grows up on a Hawaiian plantation, rejects his cultural heritage, and chooses to become "American."

Oren, A. (1992). *Please No Police*. Austin: University of Texas Press. A Turkish expatriate in Germany searches for work, hope, and a "personality."

Tan, A. (1989). *The Joy Luck Club*. New York: Ivy Books. Traces the lives of four Chinese women in pre-1949 China and their California-born daughters.

Yalfani, M. (1995). *Parastoo: Stories and Poems*. Toronto: Women's Press. An Iranian exile's haunting stories of flight from fundamentalism in a beloved country into isolation in Canada.

N.B.: Class participation, while not carrying any points, is integral to this seminar: your questions, and the passages of your choice, will be the center of our discussion. Attendance is essential, and absenteeism will not be tolerated. In the above requirements, "text" is used broadly to refer to any and all of our assignments.

## *LINKS BETWEEN AFRICAN AND AFRICAN DIASPORA WRITING*

by
Nada Elia

### Syllabus

Course Description

Within the extreme restraints of a 14-week semester and a realistic load of eight novels, this class will attempt a spiritual Middle Passage from Africa to the U.S. and back, through our discussion of some important texts that describe the first African European contact, slavery, abolition, spiritual continuities, and the nurturing and preservation of culture in the diaspora. Thus we will start with two novels from West Africa, believed to be the region where most African Americans originated. As we cross the Atlantic into the Caribbean islands, we will read another two novels that highlight that area's affinities with Africa. (In one of these novels, the characters actually return to Africa). Finally, our African American novels, while highlighting the horrors of slavery, are nevertheless empowering in their affirmation of the power of Afrikans to survive and succeed as "minorities" in a hostile world. (In this final section too, one of the novels takes us back to Africa through the main character.)

Welcome aboard!

Class Requirements and Grading

*Response Papers*

For each assigned text, you must turn in a response of two-to-three typed pages that includes:

- personal opinion about the text (very broadly, did you like it, why or why not)
- three-to-five questions about issues raised by the text
- one or more passages you would like to have us discuss together (you will be asked to lead the discussion)

These response papers are due the day we begin our discussion of a particular text. (30%)

*Ten-Minute Oral Report* (15%)

*Two Biographies*

For two authors of your choice among our assigned writers, you must turn in two-to-three typed pages featuring a brief biography of the author, a bibliography of other works by that author, and his or her main themes. These "biographies" do not substitute for the response sheets and may be turned in one week after our discussion of the text. (20%, 10 each)

*Final Paper*

Ten-to-twelve typed pages on any of the topics we have discussed during the semester. More details will follow. (35%)

There will be no final exam, but your term paper is due at the time the final is scheduled. Beyond this deadline, you will be penalized by one letter grade per day.

*Attendance Policy*

This course hinges on class discussion, and attendance and participation are essential. You are allowed only one absence (amounting to missing a full week!) beyond which you will be required to drop the course or receive an F as your final grade.

Required Texts

Abrahams, P. (1985). *The View from Coyaba*. London: Faber.

Achebe, C. (1958). *Things Fall Apart*. New York: Anchor Books.

Aidoo, A. A. (1988). *Our Sister Killjoy*. London: Longman.

Douglass, F. (1982). *The Narrative of the Life of Frederick Douglass, an American Slave*. New York: Penguin. (First published in 1845)

Hurston, Z. N. (1990). *Their Eyes Were Watching God*. New York: Harper.

Marshall, P. (1983). *Praisesong for the Widow*. New York: Plume.

Morrison, T. (1987). *Beloved*. New York: Plume.

Mullane, D. (Ed.). (1993). *Crossing the Danger Water*. New York: Anchor.

Walker, A. (1993). *Possessing the Secret of Joy*. New York: S & S Trade.

(Most of these texts are on reserve at the Uhuru Room.)

Students who have taken English 358 with me are required to read an additional text, *The Trial of Dedan Kimathi*, by Ngugi wa Thiong'o and Githae Micere Mugo.

# MULTICULTURAL APPROACHES TO COLLEGE WRITING

by

Kathleen M. Herndon and Priti W. Kumar

Every year the English Department at Weber State University registers at least 6,000 students in two required writing courses, English 111 and 112. Even though Weber State enrolls some students whose cultural backgrounds differ significantly from the dominant cultures of the region, the majority of our students have had little contact with such individuals. The Weber State University Mission Statement clearly emphasizes the importance of diversity in our teaching approaches and course content. Indeed, considerable effort has been directed toward recruiting both students and faculty from diverse backgrounds and experiences. Weber State is a four-year public undergraduate university. Most students are European American and members of the Mormon church, and most perceive no cultural diversity in their community or in their classrooms.

Not only do we personally believe in the principles of multiculturalism as educational philosophy and social responsibility, but we also believe in them as a sound pedagogical approach in the development of writing and critical thinking.

The basic purpose of our two courses as stated in the syllabi is to teach basic composition skills to entering undergraduate students. English 111 is designed to teach and provide opportunities to work with the process of writing. Class sessions are organized around a workshop format and may include mini-lectures, discussions, individual and group work, writing, video viewing, occasional guest speakers, and group presentations. English 112 provides instruction and practice in exposition, argumentation/persuasion, and documented research writing. It emphasizes critical thinking and writing at a high level of abstraction. Both courses accomplish these department-wide purposes via the overriding theme of multiculturalism: What is it? What does it mean? How does it influence our perceptions and experiences? How has is shaped our nation? How has it influenced our past? What does it mean for the future? Because materials and strategies are selected for the purpose of introducing students to diverse perspectives, experiences, beliefs, and values, our courses involve a great deal of consciousness raising. We originally researched and developed our materials and approach when we received a grant in 1992, but we are constantly evaluating and improving our selections, assignments, and activities.

## English 111 Bibliography of Texts and Videotapes

Alvarez, L., & Kolker, A. (1985). *American tongues* [Videocassette]. New York: New Day Films. Discussion of the differences in regional dialects, accents, and word usage.

Bikel, T. (Narrator). (1991). *We all came to America* [Videocassette No. 7935]. Los Angeles, CA: Republic Pictures Home Video. History of immigration to the U.S. beginning with the first settlers and ending with President Lyndon B. Johnson signing the removal of the National Origins Act in 1965.

Evans, F. B., Gleason, B., & Wiley, M. (1992). *Cultural tapestry: Readings for a pluralistic society*. New York: Harper Collins. An anthology which includes essays, short stories, poetry, excerpts from novels, and longer nonfiction works.

Jhally, S. (Producer). (1991). *Dreamworlds II* [Videocassette]. Los Angeles, CA: Media Education Foundation. Explores portrayals of women on MTV and in film.

Kilbourne, J. (Narrator). (1987). *Killing us softly* [Videocassette]. Cambridge, MA: Cambridge Documentary Film. Discusses portrayals of women in print advertising.

Ogami, N. (Producer). (1987). *Cold water* [Videocassette]. Yarmouth, ME: Intercultural Press. Twelve international students, all studying at Boston University, share their experiences and perceptions of the U.S.

Utah Humanities Council. (Producer). (1989). *Faces of Utah* ]Videocassette Series]. Salt Lake City, UT: KUED 7. Five-part series on the contributions of Utah's ethnic groups to society.

### English 111 Topics

All topics for discussion and writing are introduced through small group and whole class discussion, videos, response journals, and close reading of assigned articles. Writing process strategies (inventing, drafting, peer responding, instructor conferencing) are used with each writing assignment.

Students are required to write four major papers.

1. Reflecting on Personal Experience. Students write a personal narrative usually based on a childhood memory. They begin to connect their childhood experiences with those who may have lived different lives but who may have shared similar feelings, perceptions, and experiences. Instruction and practice address narration, description, reflection, and personal evaluation.
2. How Others See Us. The assignment is to interview someone who was not born in the United States in order to understand their adjustment experiences and points of view. The essay examines cultural perceptions and stereotypes as well as culture shock. Instruction addresses matters of perspective, comparison/contrast, definition, and persuasion.
3. Language and Difference. Students study the ways in which language is used by diverse groups, such as social groups, gender groups, regional groups, and ethnic groups. Instruction addresses analysis, comparison/contrast, exposition, beginning research, and documentation.
4. Cultural Texts. Students write essays focusing on cultural portrayals in print and non-print media. They begin to analyze media assumptions that are often stereotypical and frequently damaging. Instruction addresses data collection and interpretation, analysis, and description.

## English 111 Problematic Assignments

The most difficult assignment for students in English 111 occurs in the unit on Language and Difference. Even though several open-ended assignment options are available, students are often unprepared to analyze language use to the depth the assignment assumes. One of our goals is to introduce to students the idea that language is much more than conversation and dialogue. We point out that language can be used as a label of social and economic class, as a means of discrimination, as a means of control, and as a means of creating impressions. Many students take their language for granted; they have a nonchalance about language, how they use it, how it uses them, and the effect it has on those around them. The video *American Tongues* helps students to understand the social impact of language use especially as it affects regional and ethnic groups.

## English 112 Bibliography of Texts and Videotapes

Lyons, O. (1991). *The faithkeeper* [Videocassette No. 76741]. Botsford, CT: Filmic Archives. Bill Moyers interviews the chief of the Turtle Clan of the Onondaga Nation about past, present, and future traditions.

Rico, B. R., & Mano S. (1995) *American mosaic: Multicultural readings in context* (2nd ed.). Boston, MA: Houghton Mifflin. An historical anthology organized according to the various ethnic groups most commonly found in the United States and including research, nonfiction, short stories, essays, poetry, and excerpts from novels and longer nonfiction.

Robertson, C. (Narrator). ( 1977). *Sacred ground* [Videocassette No. 47581]. Botsford, CT: Filmic Archives. A discussion of Native American origins, architecture, and society through sacred sites.

## English 112 Topics

Whole class discussion topics are based on assigned readings from the anthology. They follow the historical approach taken by the authors of the text and include: Living in America, Asian American and African American Experiences, Chicano and Native American Experiences, Contemporary Voices, and Diversity and Renewal.

Students select their own writing topics by developing a research question and designing a research process to match. Considerable class and individual conference time is spent developing each research project. Many students use the general guidelines as a springboard for family research. Most students find an interest in the topic suggestions provided. They are:

1. Civil Rights Issues: discrimination related to education, sexual orientation, ethnic background or race, age, gender.

2. Native American Issues: reservations, education, health care and employment, adoption of Native American children by non-native Americans, property rights, burial grounds.
3. Immigration Issues: political asylum vs. economic asylum, European vs. Asian immigration, detention of immigrants, current immigration laws, refugees, detention of refugees, current laws governing refugee immigration.
4. Perspectives on the United States: how other societies view the U.S., either as a Big Brother or as an international peacekeeper, homelessness among ethnic or racial groups, child care, health care, the justice system, moral or ethical values, international aid.
5. Recent Immigration Issues: hiring of illegal immigrants, farm laborers, housekeepers, child-care workers, border regulations, benefits to illegal immigrants, language requirements, English Only.

### English 112 Problematic Assignments

We have not experienced specific difficulties with the assignment to write two documented research papers. Because the first paper is short and students are encouraged to use the same topic (expanding it or taking a slightly different perspective), they generally use their research time wisely. They are often able to incorporate material from their first paper into their second. The major problem that occurs in this class is topic development. Many students simply cannot find an issue they are willing to work on for ten weeks. We resist assigning topics even though we do make strong suggestions to students who seem to be incapable of developing one on their own. Often international students for whom English is a second language are troubled by our insistence that they determine their own topic. In those cases our suggestions become more direct.

The following discussion combines English 111 and 112 in order to focus on issues common to both.

### Additional Assignments For English 111 and 112

All students are expected to keep a reflective reading journal. In it they respond to assigned readings and class videos. Four times during the term they submit selections from their journal. This is the way we have of checking on their understanding and ability to reflect. We use the journal as a way of planning focused class discussions on concepts or readings that seem to be commonly enjoyable or difficult. Some students tend to summarize instead of reflecting and analyzing. In these cases we repeat the purpose of the journal and the importance of looking beyond simple plot structure to find personal connections.

Periodically students are assigned to write a complete, if somewhat unpolished piece, within the class period. Several open-ended suggestions based on class discussion, videos, and personal readings are provided. This helps us to see the writing progress students have made. It tells us how well they can develop a complete thought in a short period of time.

Both 111 and 112 students make an oral presentation at the end of the quarter. English 111 students work in small groups and present a previously unassigned reading from the anthology to the class. English 112 students make a brief presentation of their research.

## Assessment of English 111 and English 112

Over the past three years we have been teaching our composition courses in this manner, and we have required students to write a self-evaluation at the conclusion of the course. The questions are repeated each time the course is taught. Students are asked to discuss one or two readings that had an impact on them either positively or negatively, to comment on the videos and class activities, such as group work and oral presentations, to give advice to students who might be taking the course some time in the future, and to evaluate their knowledge of the multicultural nature of the United States. The last item is always the most revealing. Although some of our colleagues have suggested that students simply respond in the way they believe we want, we feel they are generally honest. Those who are less than enthusiastic are usually restrained in this section of the evaluation. Those who have been enlightened by the material and assignments have generally been enthusiastic throughout the entire ten-week term.

The most common student response to this multicultural approach is astonishment that they have been so sheltered. Many suggest that every student at the university should be required to take this course; they have learned so much they want others to have the same experience. Most report a change in attitude toward peoples of varied cultural groups. Several students develop a new appreciation for their own family backgrounds. A few students are willing to reveal their own embarrassment over erroneous ideas about various cultural and ethnic groups. One said about his English 111 section, "I learned that I was not as sensitive to other people as I ought to be. I learned more about our multicultural society through our foreign classmates. Most professors do not even attempt to involve foreign students. That had a great influence on me." Another student made this remark about English 112, "This class was more than an exercise in English but an exercise in life . . . we are made up of many small groups. Each of the smaller groups has its own reasons for coming to America. . . . We need to teach the children that all people have a contribution to make."

There is little open resistance to the content or organization of these two courses. However, subtle signs of disagreement surface from time to time. Frequently students keep their resistance to themselves until the end of the term when they complete the university-mandated course evaluation. One student commented that he had enrolled in English 112 to learn how to write a research paper, not to study ethnic and cultural groups. Our response, when we are aware of resistance, is to openly discuss diverse views about the nature and value of multicultural inclusion. Our preferred response is to recognize the sensitivity of much of the material and to stress the importance of an open discussion of a variety of viewpoints. Since critical thinking and research writing is emphasized in these courses, we view the resistance as an opportunity for open discussion and the exchange of ideas during class discussion. In English 112 we make a mid-term in-class writing assignment that poses the following question. "This is an English class. How do the multicultural readings help, hinder, or enhance the critical thinking and research writing process?" Most of the resistance seems to fade away when we share students' responses in an open forum. We also remind students that our suggestions for writing assignments are quite broad, and they are free to design their essays and research projects to suit their individual needs and interests.

We have found that many students sign up for our multicultural classes because of recommendations from faculty and fellow students. International students often take our courses because they feel safe in a class that focuses on issues of cultural diversity. We have made presentations about our courses on our campus and at several conferences. We are always gratified when colleagues ask for copies of our course outline. We have noticed that several departmental colleagues have begun to adapt some or our assignments and strategies to meet the needs of their specific courses. As we see our students' interest repeated term after term, we renew our commitment to this multicultural approach to college composition.

# *BELIEFS AND BELIEVERS:*
# A MULTICULTURAL APPROACH TO RELIGIOUS DIVERSITY

by
John K. Simmons

## Introduction: Course Philosophy and Objectives

While a strong foundation has been laid as we build towards an appreciation of cultural diversity in general, when religious differences are encountered, the ground has barely been broken. In fact, religious diversity, more often than not, is deliberately excluded from conferences on multicultural issues, from pertinent journals, and, perhaps most unfortunately, from the minds of many educators with genuine multicultural concerns. And yet religion is one of the most divisive forces in the world today.

I am reminded of an incident at a recent multicultural conference during which I conducted a workshop on religious diversity. In illustrating the scope of religious diversity in Illinois, I included a video presentation of a neo-pagan/witch commenting on her religious perspective and the consternation and accompanying persecution her worldview engendered on the part of non-believers. No sooner had the tape wound to an end than a decidedly agitated participant jumped to his feet and exclaimed, "But you have no right to claim that witches are equal!" Indeed, there is still much ground-breaking to do if we wish to treat religious diversity with the same open-mindedness we reserve for all other expressions of cultural diversity.

The primary objective of *Beliefs and Believers* is to facilitate this ground-breaking process. In its in-class format, as Religious Studies 101, or in its teleclass format, the PBS-distributed *Beliefs and Believers*, the course has been taken by over 7000 students at 100 colleges and universities around the nation. *Beliefs and Believers* offers the student an opportunity to engage religious differences in an open-minded, nonthreatening, unbiased fashion. As the title suggests, via video interviews, we meet real people, real believers who help us understand what it is they believe, why they believe it, and how their beliefs guide personal and collective behavior.

The *Beliefs and Believers* approach combines a philosophical premise, religious ecology, with a pedagogical model, active learning (Simmons, 1993a; Simmons, 1993b). A primary pedagogical challenge college instructors face when teaching the introductory course in religious studies is how to go about relieving students of their preconceived notions regarding religion so that real learning can occur. In the minds of many students who have thought at all about the subject, religion is reduced to what goes on in those unusually shaped buildings that grace the main thoroughfares in the towns and cities of the world. It is a private matter that might have personal implications but could not possibly have impact on our collective social experience. Obviously, a person who holds this perception of religion would have little motivation to understand or appreciate religious differences.

Approaching religion from a more ecological direction breaks down this misconception about religion. Ecology teaches us that we cannot really understand an organism outside of the ecological niche in which it lives, moves, and has its being. To put it somewhat facetiously, you can take the frog out of the pond, but you can't take the pond out of the frog. "Frog" represents the innumerable relationships that comprise the ecological world, the pond.

Like a country pond teeming with life forms, religious organizations are part of a complex web of institutions that make up a given social environment or cultural context. Religious organizations in Macomb, Illinois or New Delhi, India represent creative human activity that may contribute to or challenge the delicate balance between harmony and discord in a given community. Ecology underscores this living, dynamic relationship between a religious organization and its immediate social environment.

Put simply, religious organizations change communities; communities change religious organizations. Certainly, Buddhism, Christianity, Islam, and other belief systems are recognizable and describable religious phenomena. But in the day-to-day lives of human beings, no "pure-form" Buddhists or Christians or Muslims exist. People, human beings, practice specific forms of their religions: Zen Buddhists at a Big Sur retreat; Mormons singing in the Tabernacle choir; Hindus offering incense to the God Vishnu at a Hindu temple in Lemont, Illinois. Distinct social environments are affected by and affect religious expression in particular communities. Thus, philosophically, we are injecting the depersonalized concept of religion with the flesh and blood of human cultural activity.

Active learning becomes the pedagogical method used in *Beliefs and Believers* to bring religion and religious people alive in the classroom. To be sure, educators have been using the term active learning for a considerable length of time to refer to many kinds of student participation in courses, both in the classroom and beyond. In the case of *Beliefs and Believers*, I am using the term to describe a learning process through which students take an active role in achieving the overarching goal of the course--understanding of and appreciation for religious diversity. The active learning process is initiated and sustained by the use of videotapes I've accumulated over the years from three major sources: a) professionally produced "roll-in" material created during the production of *Beliefs and Believers* and my two other teleclasses, *Religion in America* and *Women in Religion*; b) relevant material recorded from network and cable programming; c) and more recently, student-created video material they have the option of sharing with the class as part of their total course grade (see attached syllabus).

In the quest to enliven classroom presentations, instructors understandably have turned to video, and, in religious studies, this is certainly not new. A problem emerges, however, when videotapes are used by an instructor without breaking them down into teaching segments that allow for critical comments and discussion. For most students, simply viewing a 50-minute videotape becomes an educationally unsound experience because they lapse into a passive viewing mode. Show them, say, *Hindus in New Delhi*, and their reaction is, yawn, "Will that be on the test?" But bring in short "homegrown" video segments from familiar cultural environments--Hindus chanting at the Hindu Temple in Lemont, Illinois--and a student's interest is sparked. Because students are more likely to identify with religious activity in a familiar ecological niche, they willingly enter into an active learning mode through the use of short video clips interspersed throughout a given lecture/discussion period.

Intolerance and dehumanization are co-conspirators in most failed social enterprises. Once banished to the conceptual realm of "the other," any person, ideology, national entity, or religion can be attacked. Through religious ecology and active learning, *Beliefs and Believers* brings the student face to face with the living reality of another's religious perspective and, in so doing, compels the observer to engage difference in a positive, humane manner.

## Outline of Course Topics: the Six Dimensions of Worldviews

"Never judge a man 'til you have walked a mile in his moccasins" is an ancient Native American proverb. This is certainly good advice, especially when trying to genuinely understand and appreciate different worldviews. But a follow-up question arises: How do we go about getting into those moccasins and heading down the trail on that mile walk?

In pondering this question, Professor Ninian Smart, a world renowned expert in the field of religious studies, came up with the six dimensions of worldviews (Smart, 1995). The organizational structure of *Beliefs and Believers* is based on Professor Smart's useful model for analyzing a diversity of religions and worldviews. As we move through a short description of each dimension, I will show how video material is integrated into the course to enhance active learning. Following this brief course outline and mini-syllabus, I will offer an example of how religious ecology and active learning can be applied in a specific class exercise. However, the explanation of the six dimensions also makes clear how the approach lends itself to my philosophical and pedagogical objectives.

### The Experiential Dimension

What does it mean to "feel the presence of God" or to be "one with the universe?" What compels people, even non-believers, to enter into reverent silence during an encounter with one of Europe's great cathedrals, a mosque in Egypt, or a Buddhist temple in Japan? Religious experience is difficult to describe but, nonetheless, is a powerful part of human experience and a major determinant of human behavior. It is a portal that allows humans to move from everyday, ordinary experiences into a new extraordinary level of consciousness. "Who am I?" "Where did I come from?" "Where do I go when I die?" "What is the purpose and meaning of life?" Whenever people have pondered these deep, searching questions, the experiential dimension emerges. Thus, this dimension, a pervasive part of human experience, is also the source of the world's great religions.

### The Mythic Dimension

What is myth? Many people would answer "a false story, a fable, something fantastic, outside the bounds of reality," and these provide one set of meanings for the term. In the field of religious studies, however, the term is used in a very different manner. Myths are profoundly true stories within the worldview of a believer. Great religious leaders like the Buddha, Muhammad, and Jesus ignited the sparks of religious experience in their followers. Their followers, in turn, felt called upon to describe the life and works of their teachers in powerful narratives that cross the boundary between historical fact and faith. Myths provide models that guide human behavior within a given faith community--and, thus, are an important link between belief, believer, and behavior.

## The Ritual Dimension

Ritual is what believers DO! From the point of view of the student, ritual is "moccasin-walking" at its most exciting and colorful. Rituals provide believers with a symbolic mode of communication designed to propel them out of ordinary experience and into extraordinary realities. In addition, rituals are often based on the myths contained in a given worldview. Believers feel called upon to do what their great leaders did (usually presented in sacred literature). Thus, Christians celebrate the ritual of the Last Supper, the Eucharist, just as Jesus did almost 2000 years ago.

Taken together, we might think of the experiential, mythic, and ritual dimensions as an inward turning force in religions. Profound life questions arise and call for answers in the experiential dimension. A charismatic leader provides answers to those questions expressed in great teachings and deeds. In the mythic dimension, those words and deeds are described. For believers, the key events in the mythic dimension are acted out in rituals which, in turn, transform ordinary experience into unique and extraordinary religious experience.

## The Doctrinal Dimension

The doctrinal dimension cuts to the very heart of the course in that it is about what people believe. In fact, when the question "What is your religion?" arises, people are usually asking, "What do you believe, what are the answers you have accepted to life's profound questions?" While religion is more than just a set of answers, as we explore a wide variety of religious perspectives, we find religious doctrines have a profound effect on the behavior of believers within a given religious community. In bringing order to the colorful, symbolic world of myth and ritual, religious doctrines offer believers authoritative proof their religious reality and everyday reality are one and the same. This is the positive side of doctrine. However, when two very different descriptions of reality collide, world history tells us that the doctrinal dimension can stir believers to commit the most bloody atrocities in the name of their belief.

## The Ethical Dimension

As people believe, so they will behave. Simply put, doctrine is to ethics as belief is to behavior. The ethical dimension, religious or secular, provides human beings with guidelines for proper patterns of action. The ethical dimension is relational. Whether expressed as laws, moral commandments, customs, or systems of values, the ethical dimension guides us towards "proper" relationships with God (or Being), each other, nature, and culture. Ethics instill a sense of obligation and responsibility and provide mechanisms for redemption when there is a breakdown in ideal relational patterns. The Ten Commandments in Hebrew and Christian Scripture and the Eight-Fold Path in Buddhism are classic examples of the ethical dimension. Of course, different doctrines may call for different ethical standards. Thus, ethical issues such as abortion, suicide, euthanasia, and sexuality are furiously debated by factions who approach these issues from different religious or secular perspectives.

### The Social Dimension

A perception that religion is a private affair having no impact on society is the primary misconception that often locks religion out of the multicultural conversation. In addressing this all-important issue, we can review a cluster of recent events involving religion and the social dimension. Branch Davidians burn in a Texas version of apocalyptic fury. Islamic fundamentalists bomb the World Trade Center in New York City and put Paris under siege. Mass suicide-murder is discovered in a heretofore unknown European mystery cult only to be followed by the news that Armageddon-hungry devotees of Shoko Ashara have indiscriminately poisoned thousands in the subways of Tokyo. Meanwhile, the Pope has a hit CD, books on New Age spirituality top the *New York Times* bestseller list and, according to a recent *TIME* magazine poll, 95% of the people in the United States believe in God.

Religion has always been a primary force in social change. Because human beings have chosen to gather together in communities to protect and propagate their religious perspectives, the social dimension manifests the raw power of religious belief and behavior. We live in a society and world with an enormous variety of worldviews. When we study the social dimension, we investigate how those worldviews are institutionalized in society. How do religious organizations interact with other institutions in society? Can we find neutral terms to describe organizational patterns defined as church, denomination, sect, or cult? Why are some religions considered conventional while others are deemed nonconventional? And ultimately, our exploration of the social dimension will provide some answers to the key course question: "How can we learn to appreciate a religious perspective different from our own?"

## Typical Video Material in Each Course Segment

As mentioned earlier, the following video material is culled from three sources: a) video interviews created professionally to enhance teleclass production (i.e., Cornerstone Christian Music and Art Festival); b) material recorded from network and cable programming (i.e., singing of the national anthem at the Superbowl); c) student-created material (i.e., short documentary on the Amish).

### Experiential Dimension

Videos used: Cornerstone Christian Music and Art Festival, Bushnell, IL; Neo-pagan Wiccan Full-Moon Harvest Festival, Springfield, IL; Native American Sweat Lodge Ceremony, Ojai, CA; Interview with the President of the Hari Krishna Temple (Hindu), Chicago, IL; Interview at the Hindu Temple, Lemont, IL; Interviews at the Dharmadatu Buddhist Center, Chicago, IL and the Midwest Buddhist Center, Chicago.

### Mythic and Ritual Dimensions

Videos used: Dr. Dave tells the myth of the creation of the Ganges river (Hinduism), University Park, IL; video segment illustrating a Hindu festival in India; Rabbi Bronstein describes the three most important myths in Judaism, Glencoe, IL; interview at kosher deli, Glencoe, Il; half-time ceremony at 1993 Superbowl illustrates "civil religion," Los Angeles, CA; interview with a witch and a pagan-priestess; interview at St. Nicholas Albanian Orthodox Church and Holy Cross Church, Chicago, IL (Christian).

### Doctrinal and Ethical Dimensions

Videos used: ritual exorcism in the Roman Catholic church, Miami, FL; interview with pastoral counselor in hospital terminal ward, Macomb, IL; interview at Wheaton College on Protestant Christianity, Wheaton, IL; interviews at Moody Bible Institute, Chicago and Calvary Baptist Church, Macomb, IL on Christian fundamentalism; mini-documentary on the Amish, Arcola, IL; interviews with Mormon leaders, Nauvoo and Carthage, IL; interview at the American Islamic College, Chicago; interview with top official of the Nation of Islam, Chicago; interview at Al-Faatir Mosque, Chicago; interview with Director of Greenpeace, Chicago.

### Social Dimension

Videos used: video on the Jonestown suicide murder, USA, Guyana, South America; video on the Branch Davidian incident, Waco, TX; full-length film, *Ticket to Heaven*, on cult indoctrination; interviews at Tabor Lutheran Church and Willow Creek Community Church, Chicago; interview on Confucianism, University Park, IL; interview on Unitarianism, Chicago.

## Course Assessment

The *Beliefs and Believers* teleclass, distributed nationally under a licensing agreement with Adult Learning Satellite Services of the Public Broadcasting System, was creatively drawn from nine years of experience teaching the introductory course in religious studies at WIU. Religious Studies 101 is a popular general education class, always over-enrolled, and always attended by students with diverse educational interests. Only a small percentage of students enter the class because they have intellectual interests in religion; most enroll to satisfy a general education humanities requirement.

Students are initially shocked, upset, and disturbed by the course approach, but within approximately five weeks most begin to appreciate the experience. Over the past nine years, the course has been one of the highest rated in the department. On an evaluation scale of 1 (poor) to 5 (excellent), the course averages 4.78.

As mentioned, the *Beliefs and Believers* teleclass, during the past five years, has been regularly used over a wide variety of educational cable venues at approximately 100 colleges and universities in North America. Requests for tapes and the study guide as well as letters from viewers indicate a substantial secondary audience follows the course outside of any formal educational system. PBS recently (August 1995) re-broadcast the teleclass in a national satellite block-feed, no doubt due to their assessment of the need for this approach to religious diversity.

## Example of Integration of Videos into a Typical Class Session

As mentioned in the opening comments, the active learning model integrates video material into each class session. Typically, I spend the first 15-to-20 minutes of the 75-minute period presenting new material in a standard lecture format. After asking for questions, I roll a videotape in order to show the religious phenomenon we have discussed. Tapes may range from five-minute clips to approximately 20 minutes, but I have found that anything longer than 20 minutes breaks down the active learning environment and invites students to become passive observers.

After viewing the tape, we spend whatever time is necessary in discussing both the topic and the video presentation. On average, open discussion takes another 15 minutes. Then I return to the lecture format, explore new content, ask for questions, and illustrate with another video segment. I rarely attempt to cover more than two major themes with video illustration in a given class period. Class ends with open discussion on the day's topic or on general class themes.

Returning to the first segment of the course, **the experiential dimension**, a subchapter on popular religion provides a good example of the religious ecology/active learning methodology. At the beginning of the semester, in order to relieve students of the notion that religion only happens in churches, we explore the concept of popular religion. Popular religion refers to religious activity occurring outside any recognizable or traditional religious institution.

Most humanities-credit-seeking-students initially find popular religion to be a difficult concept to grasp. Over the years, however, I have had great success in leaping this cognitive hurdle by using two homegrown camcorder videotapes: the Cornerstone Christian Music and Art Festival which draws about 12,000 participants every July to Bushnell, IL (about ten miles from Western Illinois University); and a Neo-pagan, Wiccan Full-moon Harvest Festival held in Springfield, IL. Because both tapes were generated from regional events, students seem more willing to accept the authenticity of these vastly different religious events which contributes to an active classroom learning environment.

The Cornerstone tape includes interviews with traditional student-aged celebrants who, though theologically conservative, blend their Christian experience with every imaginable form of popular culture: rap for Jesus, Heavy Metal for Jesus, skate-boarding for Jesus, motorcycle ministries. Students hear real human beings they can relate to speaking about a familiar religious perspective, Christianity, but in a manner that would make a

Presbyterian elder shudder! Thus, Cornerstone is an excellent example of popular religion due to the blending of traditional religion and popular cultural expression.

Most students can handle the Cornerstone experience because approximately 86 percent of people who are religious in this country adhere to some form of Christianity. But what about neo-paganism or witchcraft? The initial reaction, almost to a person, is one of intolerance, fear, nonacceptance. However, the Full-moon Harvest Festival successfully plays on the religious ecology theme. Via video, the students meet people like themselves who find genuine religious experience in the popular resurgence of earth-centered, non-hierarchical, goddess-focussed religions, generally referred to as the neo-pagan/Wiccan movement.

Together, the two videos spark a healthy compare-and-contrast discussion. If the Cornerstone celebrant and the Full-moon participant are equally genuine and sincere about their religious beliefs, then the difference that was threatening at the start of the class begins to diminish. Since this activity occurs at the beginning of the semester, it constitutes a ground-breaking ceremony in terms of the course's overall objective: to encourage appreciation of religious diversity.

## Concluding Comments

From the above example, the reader can scan through the video material listed under the class headings and sense how each course chapter is enhanced by visual illustration. While some of the material in *Beliefs and Believers* was professionally done, I have had just as much luck using video material I created using our department's camcorder. I have also learned not to underestimate the creative potential of my students. I encourage them to videotape a religious activity and share it with the class. Often, these sessions are among the most productive of the semester. I also pull material from regular television programming, such as religious activities, major cultural events, music videos, anything that will illustrate the human cultural quest for meaning and purpose in life. An instructor does not have to rely on a professional video crew to produce effective visual materials.

Simple attunement to the religious ecology perspective will facilitate an active learning environment in the classroom, and, in doing so, help break the ground in our quest to appreciate all human differences. Certainly any thinking, caring person is aware that learning to deal with difference is a top priority for the human race. In evolutionary terms, as we close in on a new century, learning to handle differences in ethnicity, gender, race, sexual orientation, ableness, and religion may represent a cultural hurdle on the scale of walking upright, developing language, or learning to use tools. Unless we learn to live with our differences, even celebrate our differences, it is unlikely that, as a species, we will successfully navigate the turbulent cultural waters ahead.

## References

Simmons, J. (1995). *Beliefs and believers teleclass study guide*. Dubuque, IA: Kendall/Hunt.

Simmons, J. (1993a). Religious contours model: A media update on active learning. *Religion & Public Education, 20*, 134-140.

Simmons, J. (1993b). Teaching about religions in state history courses: The religious contours of California and Illinois. *The Social Studies, 84*, 239-245.

Smart, N. (1995). *Worldviews: Crosscultural explorations of human beliefs*. Englewood Cliffs, NJ: Prentice Hall.

## Annotated Bibliography

While there are many excellent texts designed for the traditional world religions class, there really is no one text that goes to a more fundamental level to explore the reasons why humans are religious or to engage the subject of religious diversity directly. In my in-class offering, I rely on my study guide, added material on basic belief structures of religions we encounter, and Ninian Smart's text, *Worldviews*, as background material. However, any of the following texts would be solid additions to a course on religious diversity and could also provide background material for the instructor.

Carmody, D. (1989). *Women & world religions* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.

> Because we have lived in a patriarchal religious culture, texts on religion have been androcentric in approach. Carmody provides a concise review of the accomplishments and contributions of women. Chapters are organized by faith (i.e., Hindu, Christian, Jewish). I have used this text in my Women in Religion course.

Ellwood, R. (1996). *Many peoples, many faiths* (5th ed.). Englewood Cliffs, NJ: Prentice Hall.

> Ellwood is one of the most perceptive writers in the field of religious studies. His trademark is a balance of accurate content with cultural empathy. His sections on the future of religion and emerging religious movements are especially effective.

Ferguson, M. (1995). *Women and religion*. Englewood Cliffs, NJ: Prentice Hall.

> Another useful text on the contributions of women; unlike the Carmody book, Ferguson organizes her presentation thematically: ("Early Goddess Cultures," "Patriarchy and the Shift from Female to Male Deities," "Competent Women who Helped Shape Their Traditions," are a few of the chapter titles). Clearly written with lots of textual examples.

Hunt, A., Crotty, M., & Crotty, R. (1991). *Ethics of world religions*. San Diego: Greenhaven.

> A concise, affordable back-up text, that I have used as a supplemental text in *Beliefs and Believers*. It is updated to include more information on traditionally underrepresented groups.

Ludwig, T. (1996). *The sacred paths: Understanding the religions of the world.* Englewood Cliffs, NJ: Prentice Hall.
Another clearly written, sensitive approach to the world's religions. Lots of pictures make it a student-friendly text. A close second to the Ellwood text.

Simmons, J. (1995). *Beliefs and believers teleclass study guide.* Dubuque, IA: Kendall/Hunt.
This study guide accompanies the *Beliefs and Believers* teleclass and is designed around the religious ecology/active learning approach. Information on ordering taped segments of the course, the entire course or individual tapes, can be obtained by contacting Mr. Gary Fisk, Communication Services, Governors State University, University Park, IL 60466; 708/534-7270.

Smart, N. (1995). *Worldviews: Crosscultural explorations of human beliefs* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.
Smart's accessible, clearly written journey through the six dimensions of religion (explained above) provide the organizational structure for my teleclass and course and is useful as a back-up text.

## Religious Studies 101–*Beliefs and Believers*
## Syllabus

### Course Description, Goals and Objectives:

*Beliefs and Believers* (Religious Studies 101) offers students an opportunity to explore religion and religions in an open-minded, unbiased fashion. As the title suggests, we will meet real people, real believers who will help us understand what it is they believe, why they believe it, and how their beliefs guide personal and collective behavior within their respective communities. We will also investigate how religious behavior impacts society in general. WELCOME ABOARD!!

### Course Texts:

Simmons, J. (1995). *Beliefs and Believers.* Dubuque, IA: Kendall/Hunt.

Smart, N. (1995). *Worldviews* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.

### Course Requirements:

| | |
|---|---|
| Exam: on the Experiential Dimension | 40 points |
| Exam: on the Mythic & Ritual Dimensions | 40 points |
| Exam: on the Doctrinal & Ethical Dimensions | 40 points |
| Final exam: on the Social Dimension & Course Themes | 40 points |
| | 160 points |
| Term Paper: worldview analysis | 40 points |
| Total points: | 200 points |

Exam Format: Each exam will consist of 20 multiple-choice questions worth one point each; five out of eight paragraph-length short-answer identifications worth a possible two points each; one out of three essay questions presented on the exam, an essay of at least four paragraphs worth a possible ten points for an exam total of 40 points. Please bring a #2 pencil for the examinations.

Term Paper: Each student is required to produce a five-to-seven page worldview analysis paper. Students are to go out into the field, select a religious organization with which they are NOT familiar, interview an adherent or leader of the group, study the basic beliefs, rituals, and myths, then apply the six dimensions in analyzing the group. Video interviews are encouraged, and class presentations are heartily welcomed though not required. The paper is worth a possible 40 points.

Make-up Policy: Except in the most extreme cases, THERE ARE NO MAKE-UP EXAMS OFFERED IN THIS CLASS. If you miss a scheduled examination, you will receive 0 points for that section of the course. You will have at least seven days notice of the exact date for each of the exams. PLAN TO BE THERE!

Reading Assignments:

Reading assignments will be given out in class on Tuesdays for the following week. Our first assignment is:

*Beliefs and Believers*, pp. 1-31
*Worldviews*, Introduction

Attendance Policy:

Attendance is required! While there is no structured attendance policy for this class, please be advised that students who attend class regularly receive the best grades. Much of the information you will be tested on can only be encountered **in the classroom**. Plan to attend regularly! In addition, **there is no possibility for extra credit** in this class. If you want to do well, do the following: 1) come to every class session; 2) read the assigned materials carefully and thoughtfully; and 3) study for the examinations.

Maintenance of an Optimal Learning Environment:

Classroom Behavior: Please have respect for your fellow students during our class sessions. Questions and comments are heartily welcomed, but private conversations that disturb other class members **cannot and will not be tolerated**! Please be advised that inappropriate classroom behavior will have a **negative effect** on your overall grade for the course. If you have any questions about what constitutes inappropriate classroom behavior, please feel free to discuss it with your instructor.

ACADEMIC DISHONESTY: Please do not attempt to cheat on examinations. If caught, you will receive a grade of F for the examination in question which means it is highly unlikely that you will pass this course.

HAVE A GREAT SEMESTER!!!

# *FEMINISM AND ETHICS:* THE COURSE AND ITS CONSTRUCTION

by
Susan A. Martinelli-Fernandez

## The History of this Course

In 1993, I was hired by Western Illinois University (WIU) to fill the position of Assistant Professor in the Department of Philosophy and Religious Studies. My teaching responsibilities include an introductory applied ethics course and various upper-level moral theory courses. In addition, I have developed *Feminism and Ethics*, Philosophy 220, which I teach yearly. It is part of the Multicultural Category of the General Education Curriculum. Guidelines for this category are evident in the following description:

> General Education courses in Multicultural and Cross-cultural Studies should be focused on U.S. minorities, women and non-Western (African, Asian, Latin American and Oceanic) cultures. The courses in this category should promote the understanding and appreciation of the historical and/or contemporary contexts of diversity that shape human cultures. Courses focused on non-Western cultures should include, where possible, consideration of the links between those cultures and U.S. society. ("Guidelines and general criteria for inclusion of courses in general education curriculum" approved 3 December 1991, Western Illinois University)

Two very general and important questions are at the heart of the development and subsequent implementation of *Feminism and Ethics*: 1) Can traditional moral theory adequately provide the necessary structure for feminist concerns? 2) Are the particular concerns of women of various cultural backgrounds adequately and fairly represented in current feminist discourse? These questions serve to ground the course in the specific guidelines set forth for multicultural courses at WIU and, most importantly, are at the heart of current debates within philosophy concerning the role, the propriety, and the value of feminist studies within the academy.

## General Course Outline

(A detailed course outline and syllabus is found at the end of this article.)

There are five general areas of inquiry addressed in this course:

1. women's issues, including sex role socialization, reproductive issues, and self-images;
2. gender and morality: the Gilligan challenge;
3. moral theory: reason and responsibility;
4. feminist theories and applications, including liberal feminism and radical feminism; and
5. some responses to feminism, including African American and political and legal responses.

Constructing this course at the 200 level was challenging. There are no prerequisites, yet some of the material covered is as difficult as that included in upper-level courses. I attempted to combine the best material and methodological structures from introductory-level courses and upper-level courses. The course begins with issues concerning sex-role socialization, reproduction, and self-images. The rationale behind this choice of introductory material is to have students begin the course reflecting on issues that they are familiar with and, in most cases, have some opinion about. Readings, in this first part of the course, range in level of difficulty from a children's story by Lois Gould, "X-the Fabulous Child," to Sandra Bartky's wonderful and challenging piece "Foucault, Femininity, and the Modernization of Patriarchal Power." In the remaining parts of the course, the students are introduced to more theoretically grounded material. For articles with the level of difficulty like Bartky's, I provide an outline of the piece or have the students, in a group in-class exercise, generate this outline.

## Pedagogy

I have always been a firm believer in the reciprocal quality of education, whether behind or in front of the lectern. Professors assign particular readings and paper topics; together students and professor question, discuss, and analyze these readings and topics. The problem I face is how to facilitate these discussions and make sure all individuals are included in the conversations. This is where reflection on particular methodological approaches to the course and its material is required.

## Methodology

My overall methodology is to teach students how to think, not what to think. To some, this may sound controversial. Of course, the factual content in any course must be mastered; however, having the students learn this content, which I have them do, is quite different from foisting upon them some particular way of thinking about the content, thus dictating particular points of view the students must hold or reject. The latter I do not do. While we evaluate critically the material presented in the course and the views held by members of the class, a well-guarded safe space is created and maintained for the free interchange of ideas. Assignments and classroom activities are constructed with an eye to content and to promoting intellectual self-development in a challenging and respectful academic atmosphere.

Specifically, three major components of this methodology are embedded in this course and its activities. Component one: group presentations that emphasize study skills, verbal ability, and group participation. These encourage and demand students exercise responsibility within various associations including the more immediate association of their particular group and the broader association of the entire class. Component two: written assignments that emphasize writing skills, encourage and demand independent mastery of texts, and underscore individual responsibility to oneself. Component three: in-class group work, an extension of component one, with an emphasis on peer evaluation and on students' reflection on previous work and on their synthesis of the material from group discussions, written assignments, and class discussions.

Let me offer a brief description of the general structure of assignments based upon the third component. At various times during the semester, I will have the students enter into groups of five to discuss a particular article or chapter from a text. I break down the article or chapter into sections and make each group responsible for a section that they are to summarize, focusing on the author's major points and primary argument(s). Each group designates one of its members to record the group's findings on the chalkboard.

After all the groups have finished their task, I go through each group's report orally, add additional lecture material to the findings, as well as ask group members to explain how they arrived at some of their conclusions. In this way, students learn how to read a particular text or article carefully, take detailed notes, and, eventually, see the big picture. They also see how to put together a well-considered, outlined assignment. In addition, I am in a position to offer constructive criticism and praise publicly, in a group setting. This results in immediate feedback to the students and allows them to process my evaluation of their work in a group rather than in an isolated environment. They will be able to assess their own progress in terms of the work of others and, in a cooperative way, challenge their own abilities and talents as well as my assessment of their work and interpretation of the actual assignment.

### Specific Assignments Reflecting Component Three Methodology

I have included two specific assignments in this section, both in-class group assignments. Students enter into groups of three to five to generate a response to a written inquiry I have distributed and orally presented. They are to discuss their own individual responses and come to a group response. Individuals who are not advocates of this response are encouraged to present dissenting opinions. We proceed as when summarizing an article or chapter, with each group designating one of its members to record the group's findings on the chalkboard. After all the groups have finished, I go through each group's report orally, add material to their findings when appropriate, and ask group members to clarify how they reached certain conclusions.

### *Group Exercise: Men may be from Mars, Women may be from Venus, but you're stuck on Saturn*

"Men may be from Mars, Women may be from Venus, but you're stuck on Saturn" is assigned the first day of our discussion of "Gender and Morality: The Gilligan Challenge." The objective of this assignment is to capture students' initial intuitions and responses, prior to formal study of the section's readings, to the issue of gendered moral development and its influence on ethical decision-making procedures. As a group, students are asked to resolve the following dilemma:

> You and your group members are visiting Saturn on a well-deserved vacation from Dr. Sue's *Feminist and Ethics* class. Folks on Saturn seem just like you, with the exception of that extra head--but you get used to it. One day, while sharing your experiences with the Saturnarians at a local eatery, one of your group members taps a wait person on the shoulder to catch this person's attention. The wait person

screams and a hush falls over the entire establishment for, unknown to anyone in your group, tapping a person on his or her shoulder is against the laws of Saturn and is punishable by death. Your comrade is escorted out of the eatery by the Saturnarian police, and it is up to your group to represent your comrade at a trial before the Saturnarian authorities. What will you say to these authorities at the trial in order to save and free your friend? Write up your final group response on this sheet of paper and put your major points and argument(s) on the chalkboard.

This exercise is a playful way of entering into a more serious discussion of questions concerning difference and perspective: What can people do when they are faced with the consequences of not knowing appropriate conduct? How do they respond to rules and expectations that are externally derived and that they have not consented to? What are the reasons for these rules and expectations? Can a particular source of value be identified as the basis of such views? Students have moved from believing that their particular answer was correct to, when faced with opposing responses, discussing why their answer should be accepted. Uneasiness dissipates when they are reminded they are advocates and not defenders of their group's positions.

### *Group Exercise: Thelma and Louise*

A précis of the film *Thelma and Louise* is assigned on the last day of our focus on "Gender and Morality: The Gilligan Challenge." There are two primary objectives of this assignment. One is to elicit students' considered and informed responses to the issue of gendered moral development and its influence on ethical decision-making procedures based on their readings, discussions, and written assignment in this section of the course. Students are introduced to two different forms of ethical reasoning, justice and the ethic of care, and complete several written assignments on this material. The second objective is to promote the integration of Section One material on sex role socialization and images/self-images with Section Two material. The assignment has been adapted from Nina Rosenstand's *The Moral of the Story*. Part of the appeal for me of this exercise is its narrative about the lives of two women, the choices they make, and their coming to terms about the meaning of their lives. The weaving together of the everyday life of women and the dramatic results of their decisions illustrate the connection between feminist issues, such as sex role socialization, violence against women, and socially constructed images of women, and ethical issues of agency, responsibility, and choice. Students are given the following questions before the précis is read: From the justice or care perspective,

1. What virtues do Thelma and Louise exhibit? Explain.
2. What vices does each exhibit? Explain.
3. Are Thelma and Louise heroes or villains? Explain.
4. What is the moral of this story? Explain.

### Precis: *Thelma and Louise*

Thelma and Louise are friends living ordinary lives in a small Arkansas town. Louise (Susan Sarandon) is single and works at a family restaurant. Thelma (Geena Davis) is married to a suspicious, jealous husband. They decide to go away for a weekend together; their plans are to go to a cabin that Louise has use of for the weekend. Thelma writes her husband a note and tapes it to the microwave oven to inform him of the plan.

On the way to the cabin, the two women stop at a country-western bar called the Silver Bullet; Thelma hasn't had any fun in ages, and she wants to have a drink and enjoy the music. A local man asks her to dance; Louise finds him pushy and obnoxious, but Thelma thinks he is fun. The fun ends when Thelma goes outside to the parking lot for a bit of fresh air, and the man tries to rape her. His plan doesn't succeed, because Louise comes out of the bar with a pistol aimed straight at him. As the women back toward their car, the man hurls insults at them. One of his remarks hits too close to home for Louise, and she shoots him. He dies instantly and the women hit the road.

This is the beginning of the story of Thelma and Louise; it is the end of their ordinary life. They decide they can't go home, and they can't go to the police, because there is no evidence of actual rape; Louise can't plead self-defense. As the days go by, they get deeper and deeper into a situation that has no solution. Louise's boyfriend offers his help without asking questions; to Louise his offer is both beautiful and tragic. She realizes he truly loves her, but she can't accept his love because she doesn't want to involve him in her problems. Their money is stolen by a man Thelma spends the night with; she leaves him alone in their motel room, and when she returns he and the money are gone. To get money, Thelma holds up a convenience store; the robbery is captured on a hidden camera.

A police officer wants to help them out of their situation; he knows what happened in the parking lot and sees them as victims. But the more crimes they commit, the less they appear as victims to other law officials. Several times Louise and the officer talk on the phone, and it's clear they realize that each one of them is bound by the circumstances of the situation.

At various times in their journey, Thelma and Louise take on men who, as they see it, perpetuate patterns of intimidating women. One sexist trucker finds out what it is to be harassed when they shoot out the tires on his truck and set it on fire. A police officer who stops them for speeding is forced into his trunk and left in the hot desert; Thelma uses her gun to put a few air holes in the lid of the trunk.

Are they leading the life of fugitives or are they discovering freedom and responsibility? They seem alive. Their journey starts from the flat landscape of southern Arkansas, then through Oklahoma, and into the tall red rocks of the Southwest, the classic backdrop for outlaw Western movies. They head for Mexico, but because Louise will not travel through Texas, their trip is greatly extended and the possibility of capture increased. Louise was once raped in Texas, an incident alluded to, never fully explained, but at the core of her decision to run instead of face charges. When law enforcement officers finally do locate and surround them, Thelma and Louise take the only route open to them: they drive into the sunset--off a cliff.

Many of the students are surprised to discuss a film in a philosophy course. They report that questions distributed prior to the reading of the précis were helpful in focusing their attention on the character development of Thelma and Louise as well as reminding them that the purpose of the assignment is more than entertainment. At first, students want to determine Thelma and Louise's guilt or innocence. After discussing external influences upon the two women, groups report mixed responses, offering good support for their conclusions. Students discover that Thelma and Louise could be viewed as either heroes or villains depending on their understanding of justice and care perspectives. This result of acknowledging the complexity of moral decision making contrasts greatly with the first exercise's result of students' advocating only one right approach to resolving a moral dilemma.

### Syllabus: *Feminism and Ethics* (Philosophy 220W)

This course is a multicultural and comparative investigation of feminist issues in ethics and in critiques of moral theory. The objectives in this course are to:

- acquaint us with feminist issues in ethics and women's contributions to moral theory from the perspective of philosophy;
- help us learn to identify and evaluate critically the arguments for these issues;
- help us determine whether traditional moral theory can adequately provide the necessary structure for feminist concerns;
- help us determine whether the particular concerns of women with various cultural backgrounds are adequately and fairly represented in current feminist discourse;
- help us develop our own points of view on these issues; and
- help us learn to express effectively our understandings of these issues orally and in writing.

Texts

Kittay, E., & Meyers, D. (1987). *Women and moral theory*. Savage, MD: Rowman & Littlefield.

Kourany, J., Sterba, J., & Tong, R. (1992). *Feminist philosophies*. Englewood Cliffs, NJ: Prentice Hall.

Weeks 1 through 5: Women's Issues (Kourany, Sterba, & Tong)

- Introduction and Sex Role Socialization
  "Gender Socialization," Renzetti, C. & Curran, D., p. 31
  *'X': A Fabulous Child's Story*, Gould, L., p. 43
- Sexuality
  "'Pricks' and 'Chicks': A Plea for 'Persons,'" Baker, R., p. 49
  "The Lesbian Perspective," Penelope, J., p. 72
- Reproductive Issues [* Group*]
  "Women and Reproduction," Gold, R. & Richards, C., p. 80

"Abortion: Is a Woman a Person?" Willis, E., p. 83
"Claiming All of Our Bodies: Reproductive Rights and Disability," Finger, A., p. 87
"Selling Babies and Selling Bodies," Ketchum, S., p. 95

- Self-Images [* Group*]
  "Foucault, Femininity, and the Modernization of Patriarchal Power," Bartky, S., p. 103
  "Mammies, Matriarchs and Other Controlling Images," Collins, P., p. 119
  "The Women in the Tower," Rich, C., p. 129

Weeks 6 and 7: Gender & Morality: The Gilligan Challenge (Kittay & Meyers)

- Gender and Morality
  "Moral Orientation and Moral Development," Gilligan, C., p. 19 [* Group*]

Week 8: Review

Weeks 8, 9, and 10: Moral Theory: Reason and Responsibility (Kittay & Meyers)

- Hume and Humean Moral Theory, "Hume: The Women's Moral Theorist?" Baier, A., p. 37
- Kant and Kantian Moral Theory, "The Importance of Autonomy," Hill, T., p. 129

Weeks 11 and 12: Feminist Theories and Applications (Kourany, Sterba, & Tong)

- Liberal Feminism [*Group*]
  "The Subjection of Women," Mill, p. 261; "Feminist Justice and the Family," Sterba, J., p. 271
- Radical Feminism [*Group*]
  "Some Reflections on Separatism and Power," Frye, M., p. 288

Week 13: Review

Weeks 14 and 15: Some Responses (Kittay & Meyers; Kourany, Sterba, & Tong)

- An African American Response [*Group*]
  "Sisterhood: Political Solidarity Between Women," hooks, b., p. 391 in Kourany
  "The Curious Coincidence of Feminine and African Moralities," Harding, S., p. 297 in Kittay
- Political and Legal Responses
  "Remarks on the Sexual Politics of Reason," Ruddick, S., p. 237 in Kittay
  "Legalizing Gender-Specific Values," Hasse, L., p. 282 in Kittay

## Other

All class members are responsible for weekly group presentations. Each group is to meet with me to discuss various strategies, both methodological and content specific. These presentations must evidence a coordinated group effort and will account for 15% of your overall course grade. Anyone who fails to participate in a discussion group will earn an F in this course.

There will be a series of written assignments which will comprise 50% of your overall course grade: two sets of study questions which you will generate, two journals, and four short papers. A rewrite of your best paper or journal will be required. This will be worth 20% of your overall grade. Please refer to the course outline, at the beginning of this syllabus, for the due dates. All submitted work must be typed or computer-printed, doubled-spaced, 12-point font, and have one inch margins. No handwritten/printed work will be accepted. All papers will be graded on the demonstrated understanding of the views discussed, the effectiveness of your presentation of and arguments for your views, and, of course, the quality of your writing including standard spelling and grammatical construction. A final assignment worth 15% of your overall grade, will be due during our final class. This will be, in part, a cooperatively generated response paper that will be the subject of a class debate. More details will be provided as we approach finals week.

All papers, journals, and study questions must be submitted on the stated due date. Late papers or study questions will earn at least one grade lower than if received on time. No extension will be given on the final. Your attendance on that day is mandatory. Any missing papers or plagiarized work will result in your earning an F in this course.

Finally, I am well aware that grading is a source of anxiety for students. Yet, you should know that grading is a source of anxiety for the professor as well. Contrary to a lot of persons' thinking, grades neither confirm, deny, enhance, nor detract from your moral worth as a person. Grades, as I view them, are a useful piece of information for you, over a specific period of time and in a particular setting. In the best of all possible worlds, they let you know how well you have understood your readings, the professor's lectures and comments, and the particular assignments you have been given. Most importantly, grades should give *you* a sense of your overall progress in the course.

In conclusion, I want to stress the importance of class attendance. You get something extra from attending class which you cannot get from reading some body of material by yourself. That extra is, in part, a result of the reciprocal quality of higher education. I assign particular readings and paper topics; we (you and I) question, discuss, and analyze these readings and topics. All of us must be *here* in body, mind, and spirit. All of us must be prepared. All of us must read the material. All of us will have questions and must articulate these questions. I will do my job. I will expect you to do your job.

The above schedule and procedures in this course may be subject to change in the event of extenuating circumstances.

## References

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Hekman, S. (1995). *Moral voices, moral selves: Carol Gilligan and feminist moral theory*. University Park: The Pennsylvania State University Press.

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hooks, b. (1993). *Sisters of the yam: Black women and self-recovery*. Boston: South End Press.

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Larrabee, M. (1993). *An ethic of care*. New York: Routledge.

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# DIVERSE MEANINGS: CHALLENGES AND COMPLEXITIES OF MULTICULTURAL TEACHING

by
Loretta Kensinger and Priya A. Kurian

## Introduction[1]

Multicultural feminism as both theory and practice emerged in the 1980s within a broad spectrum of societal transformation underlying Women's Studies and feminism generally. The supposed homogeneity of women's experience had turned out to be based on the experiences of white European American middle-class women. The shift in focus represented by multicultural feminism emerged from increased international contact among women as well as increased feminist activism and involvement by women of color, poor women, and others who have traditionally been marginalized by the mainstream white European American movement (Sapiro, 1990).

This paper explores the experience of instructors and students[2] from different cultural backgrounds in *Multicultural Issues in Women's Studies*, an upper division undergraduate seminar.[3] We focus on the philosophy underpinning the course, on the actual teaching of the course, and finally, on an analysis of the value of multiculturalism to academia.[4]

In writing this paper we sought to allow differing, multicultural perspectives to come forth. Lugones and Spelman (1986) point out that feminism is not only about women's right to move and act in accordance with our own wills; it is also "the desire and insistence that we give our own accounts of these movements and actions" (p. 20). Epistemological, moral, and political reasons demand women's voices be heard "after centuries of androcentric din" (p. 20); it is also the only way we can prevent the oppression of being silenced in a world where thus far only the dominant race, gender, class (and other such categories) have been allowed to speak. Furthermore, in a society that operates from an enunciative point of view and privileges the act of speaking (Mani, 1990), mainstream feminist theory has traditionally privileged white European American women's voices without acknowledgment of cultural specificity. Truly multicultural feminist theory needs to acknowledge the disparate historical and cultural contexts of both the women producing the theory and those it theorizes about (Chick, 1991). Thus, in this paper we incorporate theoretical literature, instructors' voices, and students' journals.

## Philosophy

### Working Definitions and Implicit Assumptions

This course represented a unique opportunity for analysis and understanding of women's experiences, thoughts, and actions without falling into the traps of relativism and objectivism. For example, to what extent the course could reveal the dialectical nature of feminist inquiry (Westkott, 1979) as well as a process of allowing a "fusion of horizons" (Gadamer, 1975) became a challenge in putting together the readings. Similar concerns, even if not always consciously voiced, also underlay our decision to use an interactive approach to teaching. We set ourselves up not so much as experts but as facilitators in an exploration of issues that were occasionally painful, often personal, and always challenging to our students and ourselves.

Gadamer (1976) argued it is through the interplay between one's existing values or prejudgments and the elements of other cultures or new theories that one develops knowledge (p. 9). Prejudgments are "the means by which one reaches truth (Nielsen, 1990, p. 28)." As Nielsen comments, "To know, one needs to be aware of one's own prejudices but one cannot, indeed, should not try to transcend them. It is necessary to go back and forth between the old and the new theories, paradigms, cultures, or world views to create a new synthesis" (p. 28). A fusion of horizons thus involves seeking knowledge while being grounded in a perspective that cannot be bracketed or kept aside; it goes beyond standpoint epistemologies because it indicates a transcendent third and new view, a synthesis (p. 29).

Initially, multiculturalism and multicultural feminism were difficult for us to define explicitly[5]. Implicit assumptions about multicultural feminism were, however, integrated throughout the course. We agreed, for example, that multicultural feminism stressed the diversity among women, a diversity to be celebrated even if it also created conflict. We agreed that conflict is an acceptable part of the process of overcoming oppression. Furthermore, multicultural feminism could not involve simply adding the perspectives of women of color to thinking that is otherwise "white European American." It was a framework and method of analysis that allowed for a multicultural approach. Such an approach necessarily recognizes a multiplicity of standpoints and perspectives.

Recognition of power relations was implicit in our approach to this topic. Multiculturalism is not merely the encouragement and celebration of cultural differences in a comparative Women's Studies course. It entails an "identifying, accounting, and taking responsibility for the power effects that mark differences" (Orlie, 1991). Recognizing the richness of diversity can lead to a theoretical pluralism where diversity seems overwhelming, and discerning the basis of commonality and difference among women is difficult. An analysis of how race, class, and gender are socially constructed, without essentializing any of these categories of oppression, becomes necessary (Zavella, 1991).

Thus, at least two definitions of multiculturalism--the study of cultural diversity and the study of power differentials--underpinned the course. Some of the classroom dynamics became clearer in light of the different ways the concept of multiculturalism was being understood and used. A deeper appreciation for these insights became possible only as the course progressed and we dealt with the challenges of co-teaching while also responding to the students' often relentless questioning.

## Teaching

### Instructor Reactions and Interactions

All three instructors for the course were new to both the Women's Studies classroom and team teaching. Instructors brought to the class a variety of cultural understandings. In terms of identity, our team included one African American, one Asian Indian, and one white European American, all at the time heterosexually identified. We embodied diverse scholastic training as well, with two political scientists and one sociologist with expertise in African American women workers, environmental policy, and feminist theory. The instructors' own diversity added to the multicultural aspects of the course. Team teaching across these differences and similarities presented numerous challenges in designing and executing the course.

Course requirements were decided by a number of criteria. Readings were the central component of the class. A maximum reading load of 70 pages a week seemed viable. The approach chosen to make the class readings multicultural was to expose students to a variety of literature representing the perspectives of at least one international woman, one lesbian, and one U.S. woman of color on any given weekly topic. Because Cassandra was out of state, Priya and Loretta made the initial decisions on the readings and requirements for the course. Cassandra than responded by mail to the initial decisions. Priya and Loretta then worked to incorporate or respond to Cassandra's input.

Class sessions focused on discussion. We, the instructors, acted primarily as facilitators in this process. All three of us attended and took part in every class. Grading was rotated among us, so that each student was graded by each of us at least twice. We discussed grading criteria and expectations in advance of an assignment due date, and we also met after completing our individual grading assignments so all of us were aware of each student's progress and ideas. We met once a week to decide on how to organize class discussion, choreograph our individual involvement, and work out problems that arose in the class or in grading.

This method of team teaching, with each member completely involved, often entailed a greater amount of time and effort than we experienced in planning other classes. Differences were worked out by consensus, negotiation, and compromise. However, some erupted in the classroom itself. This had some positive results, highlighting for students ways to express and negotiate differences of thought, though it also often meant discussion had to be stopped while instructors consulted one another on procedural decisions. While this was not a perfect process, the challenges of multicultural instruction did present rewards.

*Teaching this course on multicultural women's studies has been an especially enriching and fulfilling experience for me. I had come into the class expecting to learn from my teaching and to enjoy this process of learning, but I was unsure about the students we could hope to attract for the course. Thus, I was taken aback when I discovered the excitement and intellectual satisfaction of teaching* Multicultural Issues in Women's Studies. *It was not just that our students were very bright, articulate, and politically aware women* *and men. Most significant to me in my coming into my own was the avid interest they displayed in learning about not only themselves but also about cultures that had thus far appeared too remote and elusive.*

*Perhaps for the first time, I found my voice as an Indian and Third Worlder recognized and affirmed; the process of regaining my sense of identity, my sense of the multiple realities I negotiate quickened. And, in listening to discussions, answering questions, and clarifying experiences, I found myself growing intellectually. From Cassandra's vivid commentary, I learned about a middle-class African American woman's experience and her dealings with the often contradictory realities that frame her life. The gaping holes in my knowledge about the white European American women's movement in the U.S. began to fill in as I listened to both Loretta and our students.*

*Yet, this is not to deny the difficulties I faced in attempting to make tangible for the class experiences of women from another world. What was often apparent was the difficulty of translating my understanding of a culture--Indian, Islamic, or Third World--into terms understandable to others. What insights and experiences we choose to provide inevitably are framed by what the particular academic setup, the classroom, and the students make possible. Within the structured environs of academia, the selective morsels I can provide give a taste of the whole only when students develop the sensitivity and receptivity necessary to understand and appreciate the rationales at work in different cultures. While we found our students, already active feminists for the most, especially open to this process the first semester, making the discussion multicultural proved much more difficult the next semester given the limited experience and political awareness of most of them.*

Priya

*As a white European American Hoosier with a commitment to anti-domination work, this class presented tremendous opportunity, though I was a little intimidated by the sheer weightiness of the topic. Through the course I came to a more concrete and lived understanding of the nature of anti-domination work. In instructing this course I also came to see some of the contradictions and limited assumptions that implicitly entered into my attitude surrounding issues of diversity. I think learning healthier ways to articulate and interrogate limits in my own perspectives and knowledge was one of the strongest rewards of teaching this course.*

*For example, when I met our first-semester students I was initially worried the apparent racial (all but one student was apparently white European American) and U.S.-based homogeneity would make it difficult to move beyond discussion of similarities into a more nuanced understanding of difference and diversity. The process of the class has led me to a more qualified understanding of homogeneity and difference and the problems in between.*

*All but one student in the first semester were women. Yet because women were the majority in the class, women were freer to challenge and learn from themselves in ways that are difficult in more mixed-gender environments. However, any notion of a simple and unitary gender voice in this seemingly homogeneous class composition was undercut through* *the focus on multicultural aspects of gender. Seeing both similarities and differences in our experiences of gender, I started to understand that a part of my initial reaction to the class composition was immersed in assumptions that made difference something experienced only by people not like me. Through the multicultural focus of the course, through the diversity of instructors, and through diversity in our students across sexual orientations, racial, religious, and class backgrounds, I came to see the ways difference always exists, even within apparently homogenous groups.*

*Recognizing the differences present in any group can lead to deeper understandings of the privileges, internalization, and power involved in all systems of oppression. However, without increasing representation of non-dominant groups traditionally absent in the academic environment (as both instructors and students) the understanding of privilege and power, diversity and alliances will always be partial. With this lesson in the possibility of multiculturalism even within somewhat homogeneous classrooms, I grow increasingly concerned by the segregation that creates environments where multicultural issues are taught in courses dominated by privileged voices.*

Loretta

*The actual teaching of the course challenged as well as confirmed some of my assumptions about being an instructor. The most challenging aspect of the course dealt with different levels of understanding among students. Some students were extremely sensitive to feminist issues and were familiar with feminist theory. Often this was an advantage as many of the assigned readings were very advanced and were written for an "informed" audience. But there were also students with little background in Women's Studies who had trouble relating to the multicultural aspects of the readings.*

*Another challenge was trying to evoke discussion from the class. In many instances I think students wanted a lecture and definite answers. The course was designed as a seminar and we really had to work hard to pull away from a lecture format into an informed exchange.*

*Working with co-instructors was a third challenge for me. It was a real effort at times to define what we wanted to do as instructors, from actual class content to grading. This was especially challenging as there was no one person in charge of a specific section. There was often confusion over who would cover certain information, meet with students, and so on. I think that it would have been advantageous for each of us to be responsible for a specific section of the course. However, as it was, some classes turned out better than others; some days discussion was rich and on others, very sluggish.*

*Perhaps the most rewarding part of the course for me was the growth of the students throughout the semester. Many of the students had some previous knowledge of Women's Studies, but only as it pertained to white European American women. The experience of being exposed to women's issues as they affect women of various cultural backgrounds opened the minds of some students both on an intellectual level and a personal one. It was very refreshing to watch students grapple with the occasionally painful issues dealt with in class. One issue that comes to mind is the unit on sexuality. Many students shared very* *personal reactions to the readings and by doing so helped contribute to this being one of our more focused and poignant class meetings.*

Cassandra

Students' Reactions and Interactions

Our first experience with the multicultural classroom had found us not fully prepared to deal with the realities of confronting our own internalized -isms, our assumptions, and our lack of awareness about the active and often painful negotiations with ourselves and our beliefs that multiculturalism really involves. If this was hard on us, it was also hard for our students as became evident from the journals they turned in every fortnight.

The process of negotiating the multiple realities that constitute women's lives across different cultures surfaced repeatedly in their writings. The journals revealed, for instance, many of our students' assumptions. In an early journal entry, a student argued, *"White women have no culture, therefore they can feel no solidarity with any one culture. The only culture they know is that of White males. . . ."* She added, *"It must be understood that the issues that touch White women touch all women, and some more profoundly than others."* Such entries were more than balanced by the insight and sensitivity they revealed in addressing the challenges students faced as they confronted the readings, their assumptions, and their everyday reality. Later in the semester, the same student wrote:

> *Western women can acknowledge the fact that although what is "normal and healthy" in their society is oppressive, it still creates some degree of choice over their bodies. . . . In addition, White women do not encounter the [same] "cycle of oppression" as Black, Third World, and Eastern women do.*

Another student commented, *". . . I have recognized that in spite of my feminist beliefs and practices, I still exhibit a way of thinking that is value hierarchical and serves my own limited perception of the world."* Some students were able to make connections between oppressive institutions here and in other parts of the world, without negating the differences between them. Thus, the veil a Middle Eastern woman may choose to wear was suddenly seen as not necessarily more oppressive than the bra that Western women (among others, of course) wear.

Beyond intellectual connections, some students actively worked at changing the groups they were involved in outside the classroom. One student noted:

> *Tonight, after years of complaints within the group of the lack of "color" in [the] Feminist Union, we will discuss how racism affects our group. This is a monumental move within the group's consciousness as well as within my own to depart from the perspective of recruiting women of color to join OUR group and arrive, hopefully, at acknowledging our racist practices and how we can unlearn them.*

Carrying the course beyond the confines of the classroom is something we saw the second semester too. Sorority women, for example, acknowledged the sexism and oppressive norms within their sororities, and others confronted Patricia Ireland, president of the National Organization of Women, when she spoke on campus, regarding the failure of NOW to acknowledge issues of significance to women of color in a way that goes beyond tokenism.

Students also came to recognize the significance of language in defining issues and in framing the contexts of women's existence. This came out in the journals directly, as when one student noted:

> *Of course, this is only the beginning of the type of discourse that is needed to reveal the complexities of multiculturalism. As indicated in the articles cited above, any sort of theory that may develop must deal both with modes of knowledge and speaking as they differ between women of color and White women and between post-colonial women and women who have been "colonizers." Furthermore, a multicultural theory must account for who is doing the theory and whom the theory is [about].*

Issues involving language also came out in the ways the students began to claim their own modes of expression to complete journal assignments. One student incorporated sign language pictorially, while another created a series of collages to depict the ways silence exists between the spaces of what we see and read. Advertisements revealing images of culturally acceptable women were juxtaposed with quotes on the silencing of women and others. Underneath the first collage were found images of the ways these "perfect" women are created through the medical alteration of women's bodies for male sexual gratification.

The issues dealt with in the journals were often the focus of class discussions. Students came into the class seeking clear answers to complex questions, often expecting a reinforcement of what they felt they already knew; they left realizing their knowledge was partial, that the questioning process itself was central to coming to a multicultural feminism. Negotiating between unclear answers left them feeling unsafe and hesitant in the larger educational environment that taught them knowledge is sure and an absolute truth can be found. What has been most satisfying to us as instructors is some students' ability to apply this process of questioning and challenging to their other courses and their activism. They say this has made them better, more thoughtful, more engaged individuals and students.

### Individual Instructor Conclusions

*This class was conceived for very good reasons and I applaud those who paved the way for its existence. However, in terms of multiculturalism in the classroom generally, my attitude is a pessimistic one. Individual efforts to incorporate multiculturalism into curricula need to start much earlier (i.e. elementary school); to offer these courses in college is an excellent idea but for some students occurs too late. The low enrollment in both sections of our course shows that many students who could have both contributed to and benefitted from our course were not interested.*

*As an African American scholar, I am not convinced that multiculturalism is the way to go. My concern is that multiculturalism will continue to be used as an attempt to dilute the thrust of cultural diversity in American society. As yet, I am unsure how to resolve this.*

Cassandra

*In some ways I feared the course because I feared the challenge it could pose to feminism, a viewpoint that I found central to my understanding. However, my experience has provided a more realistic sense of the limits of feminist analysis as well as insight into the work left undone. I feel multiculturalism in Women's Studies provides a vital way to insure that Women's Studies does not just add race and mix, but gives voice to the experience and interchange of all aspects of all women's lives. The significance of multiculturalism lies in its ability to focus feminist analysis on understanding the range of women's strengths, social conditions, and experiences, building a framework that highlights and avoids what Spelman has called "the ampersand problem" in feminist thought (Spelman, 1988). However, this is precisely why one course in a program is only a start. Multiculturalism must become the central concern of every Women's Studies course, indeed multiculturalism and gender should be central to every aspect of knowledge in the academy.*

Loretta

*Perhaps the most challenging issue has been the difficulty of truly incorporating a multicultural perspective in our approach and analysis of women's issues. Our individual perspectives and world views have been molded by an exclusionary system that has consistently privileged the White male voice. Our internalized oppressions and the isms we buy into even as we play out roles of both oppressor and oppressed problematizes the notion of multiculturalism. Is there a way out then? According to Moraga (1981):*

> The danger lies in ranking the oppressions. The danger lies in failing to acknowledge the specificity of the oppression. The danger lies in attempting to deal with oppression purely from a theoretical base. Without an emotional, heartfelt grappling with the source of our own oppression, without naming the enemy within ourselves and outside of us, no authentic, non-hierarchical connection among oppressed groups can take place. (p. 29)

*For feminism to achieve its goal of liberating women, multiculturalism is critical. I am (and can be) only cautiously hopeful. As Bernice Johnson Reagon (1983) has pointed out, coalition building and alliances are painful processes, yet they are crucial for our survival. What is significant about multiculturalism is that its focus is on* *process**--whatever be the final outcome, it is the process of exploring cultures, realities, oppressions outside and inside of us that is necessary and important. Multiculturalism as a core concept of Women's Studies will thus be, at the least, a way of sensitizing us to the differing realities which frame our lived experiences.*

Priya

## Conclusions Across Our Differences

We continue to work through the relation between feminism and multiculturalism. We realize we have each come to different, often disparate understandings of multiculturalism. Cassandra started the class with skepticism and continues to see multiculturalism as being problematic to the African American community. For Loretta, the course represented an opportunity to confront issues of exclusion within her own thinking and within Women's Studies and feminism. In the end, this hope is tempered by the recognition that persistent power differentials, so often invisible, must be confronted and used to further multicultural awareness. Priya saw the course as a way of fostering a broader understanding of Women's Studies and feminism both for the students and for herself, while at the same time allowing her to come to terms with her own experiences and realities. She found such a coming to terms involved a process that is ongoing, shifting with the audience, the nuances of the discussions, and most significantly perhaps, her own understanding of reality.

How then do our differing perceptions speak to multiculturalism? To what extent does knowledge or truth develop through what Gadamer describes as the interplay between existing values or prejudgments and the elements of other cultures or new theories? We agree the course presented conflicts, challenges, and the interplay of these within our own and our students' preconceptions. As our students' reactions in journals showed, this resulted in new theories, new world views, and real transformation in action. Yet, this is not to deny the course also reinforced some prior notions, attitudes, and behaviors. We recognize no course can realistically be expected to transform students and instructors totally. We recognize there is no single Truth about multicultural issues. Where particularly racist, classist, heterosexist, or sexist assumptions remained unaltered, however, we wonder if a concrete analysis of the dual definitions of multiculturalism would have been more effective.

As noted in the introduction, two different definitions of multiculturalism--the analysis of cultural diversity and the study of power differentials--were operating throughout the course. However, in structuring the course, we primarily focused on cultural diversity, failing to acknowledge explicitly the reality and centrality of the power constructs within isms. The direct study of cultural diversity does indeed provide the context necessary to any understanding of multiculturalism. Yet, without adequate discussion of the placement of self and society within the power constructs that operate around us, truly multicultural understanding can be washed into a sea of pluralistic good feeling (or, at the other extreme, "White" western guilt) that leaves internalized and externalized hierarchies still at work. Racism, classism, heterosexism, and other isms become unsolvable in this context because they appear isolated from each other; their interconnectedness is lost.

We can then conclude with a suggestion that courses dealing with multiculturalism seek to focus clearly and explicitly on these systemic power issues. While we organized the course on cultural differences within specific topic areas, such as health, sexuality, violence, science, language, we can suggest two alternatives that integrate direct analysis of power and culture for future courses. One option is to retain these topic areas, but focus readings and discussion directly on power issues (namely the various isms) within each topic, rather than merely on appreciation of differing cultural perspectives. Another option would be to divide the course into topic areas including racism, classism, heterosexism, ageism, and ableism, and talk about the differing cultural contexts in which each of these power relations occur.

The course not only challenged our original assumptions about multiculturalism, but our interactions with our students and with each other raised questions about the very nature of feminism as articulated by mainstream western feminist theory. One such question was raised by one of our students when she stated traditional feminist theories did not account for the internalized notions and behaviors of dominance, racism, heterosexism, and classism; only by abandoning such theories can women be liberated. Are the traditional theories indeed incapable of dealing with notions of internalized oppression and domination? We are not entirely sure. Future research within feminism clearly needs to address this question.

The value in teaching multicultural courses, particularly multicultural Women's Studies courses, may be the challenge they pose to the underlying assumptions of any discipline. Most significant is that multicultural education reveals the constant need to negotiate multiple realities in attempting to arrive at truths in a complex and changing world. However, to teach such a decentered world view requires a commitment to multiculturalism by the university as a whole. In our case, having only two, or, at most, three people of color in the class sometimes had the unfortunate consequence of making them representative of whole cultures: voices of both authority and tokenism. More diversity would have helped break down deep-rooted assumptions about a universal women's experience and women of color being the Other.

The potential of courses on multiculturalism can be realized only if instructors are willing to embrace multiculturalism, recognizing the centrality to course content of multiple differences. Instructors must also challenge students to recognize the effects of these diversities on their understanding and perception of course materials and the larger society. Finally, and perhaps more difficult than is often realized, instructors need to be open to their own cultural experiences that frame the way they impart education.

## Endnotes

[1] We thank the many people who provided us with their insights, critical comments, and support, especially Melissa Orlie and Banu Subramaniam. We thank our students in *Multicultural Issues in Women's Studies* for allowing us to incorporate their voices into this piece. Earlier versions of this paper have been presented at the Midwest Political Science Association Annual Meeting, Chicago, April 1992 and during the Women's Studies Brown Bag Series, Purdue University, January 1993.

[2] Cassandra Weaver, a graduate instructor from the Department of Sociology, was involved in the development and instruction of this course. This paper, the course, the instructors, and the students owe much to her insights and participation. In 1992 Cassandra left the campus, and we have since lost contact. Though Cassandra was vital in developing earlier drafts of this paper, because this paper has gone through many revisions without her insight or approval she is not listed as a co-author. Responsibility for the views presented, except where Cassandra's voice from earlier papers is explicitly preserved, are solely those

of the two cited authors, though the strengths of the work are in no small way a consequence of our collegial and professional work with Cassandra.

[3]This course was originally proposed by Gina Scuteri, then a graduate student instructor at the university. However, Scuteri received a position at another university after course listings had been announced. Committed to the course, the director of Women's Studies asked three other instructors to teach the course.

[4]This course was offered in the Fall of 1991 and in the Spring of 1992 at a midwestern university whose climate is generally described by both insiders and outsiders as conservative. Its student body is largely white European American and middle to upper class.

[5]For stylistic ease, we use the terms multiculturalism and multicultural feminism interchangeably. We recognize that both multiculturalism and feminism have distinct histories that do not always merge. However, this class represented an attempt to examine simultaneously both concepts, hence their interchangeable use in this paper makes some sense.

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# A CROSS-CULTURAL SURVEY OF ART HISTORY: CHALLENGING ASSUMPTIONS ABOUT ART

by
Joanne E. Sowell

In the field of art history traditional survey-of-art-history courses are being examined from a number of different perspectives (Collins, 1995). In the last few years the amount of space given to non-Western art in the major texts for the survey has increased, but the format is still based on the chronological study of styles in the art of Western Europe. Often the result has been to increase dramatically the content of the courses, creating the dilemmas of what to delete and how to introduce the art of many different cultures in a meaningful way. Instead, I have developed a cross-cultural survey of art which is offered in addition to the Western survey and which is structured in a very different way (Sowell, 1995).

I have found that the majority of students who take my introductory art history courses make some personal assumptions that are typical of many Americans today. They like art that looks real. They believe that the art world is separated from their world and that they have little to say about art. They believe that art is a means of individual expression which often challenges societal values. They believe that art is made to be hung in a museum or over a sofa. Moreover, students generally have not examined these beliefs in any explicit way, so they do not realize that their reactions to what they see are influenced by such assumptions. When they look at a Navajo blanket or an example of Chinese calligraphy, students often regard these as "not art" or perhaps as "minor arts" without really thinking about it. In designing the cross-cultural survey of art I wanted to help students consider the assumptions they make about art and to understand how many of these assumptions arise from the history of Western aesthetics. For students to appreciate and value works of art from diverse cultures, they must become aware of personal and institutional assumptions which shape their responses (Rodriguez, 1995).

The objectives of the course and the course assignments will be explained in the framework of the three major divisions of the course content. The cross-cultural survey of art is designed to introduce students to the art of five different cultures, to consider cross-cultural connections, and to explore the role art plays in the contemporary debate about issues of diversity. These three major content areas overlap and intermingle in various ways, but they do provide the basic course structure. I have tried to provide a variety of assignments and small group activities so students with diverse perspectives can share their ideas, and students with different learning styles can feel comfortable with the material.

The course begins with a survey of the art of five general cultures chosen as the heritages of the five major ethnic groups in the United States: Mesoamerican art, Native American art, West African art, Asian art and Western European art. Each of these cultures is the subject of three to four slide lecture/discussions interspersed with small group discussions and videos. We discuss the way works of art function in their societies, as well as the way these works have been perceived by outsiders. For example, in the segment on African art, we focus on West African sculpture. African sculpture influenced early 20thcentury European artists who particularly appreciated its abstraction of the human form, an issue modern European artists were also exploring. African sculpture has usually been appreciated in Europe and America outside its cultural context for its formal beauty. Since mid-century, however, art historians have been increasingly interested in studying African art within its cultural context. When we look at African art in the course, we discuss these issues and look at major themes in African art, focusing on the meaning and function of the sculptures in their original settings.

In each segment different issues arise. When focusing on Mesoamerican art, we consider how art is connected to the cycle of life and death and how art can be used in ritual to affect the world. When considering the Western European tradition, we discuss style and meaning in art, but we also consider contemporary challenges to the Western canon, for example, from a feminist perspective.

Small group discussions deal with other important issues. For instance, students work with the terms *fine art* and *craft* in one of their small group exercises. They are given 20 images of works of art from many different cultures and in many media and are asked to divide these works into two groups, those they consider fine art, and those they consider craft. Included in the images are a Greek vase, a Native American bowl, Tiffany glassware, a fur-covered cup by a surrealist artist, and a collector's plate offered for sale in a popular magazine. They also consider a kimono hung as if to display in a museum, beautifully decorated clothing being worn by African women, a traditional American quilt, and a painted quilt by the African American artist Faith Ringgold. The images are chosen to challenge the students and to raise as many issues as possible. One of the first questions that arises is, "What is the function of art?" Many students believe that art is for display only, and one group concluded that the only fine art among these images was the collector's plate, because it was not meant to be used. When the class comes back together to compare the results of their small group discussions, we consider these issues. While we do not come to any "correct" conclusion about which images are fine art and which are craft, we do try to define the terms more carefully. We also talk about how we value the two categories and how our decisions relate to the kinds of works traditionally designated fine art in Western culture. This exercise is done immediately before we begin our section on Native American art, and, as we consider decorated clothing and pottery and masks, we return to our discussion again and again. This is one of the ways students are encouraged to examine and share their own assumptions and values concerning art and culture.

The model used to design these small group activities is called the learning cycle and it arises from Piaget's work with cognitive development (Fuller, 1982). It is a three-step process designed to move students from concrete to more formal levels of thinking. The learning cycle begins with an exploration phase in which students are given a simple task to do with concrete objects, for example, dividing a number of images into two groups. They will begin the task because it seems deceptively simple, but it is designed to challenge their thinking and to elicit significant discussion. For example, students asked to have a discussion on the differences between art and craft often do not get very far, but when they begin to divide particular works of art into these two categories, questions constantly arise and the discussion is usually very rich. The second phase of the learning cycle is that of invention where the ideas "invented" during exploration are made explicit. I usually lead a class discussion where students share their group work and bring ideas to the whole group. Finally, in the application phase students are asked to apply the ideas discussed to a new situation or work. In the case of the fine art vs. craft learning cycle I include a question on the first test which asks students to categorize one of the works we have studied as either fine art or craft, or take issue with these terms, and justify their answer. I have found the learning cycle to be a very good way to design activities which allow students to bring their personal experience to a discussion, introduce new ideas, and motivate students to pursue these ideas further. This method also allows for different learning styles in the three phases and encourages diverse perspectives which enrich the discussions (Sowell, 1991).

Another learning cycle explores the issue of cultural knowledge. Students are given magazine advertisements and asked to discuss what they need to know in order to understand them. One liquor advertisement shows a choir forming a liquor bottle in front of a Christmas tree. Students realize that they need to recognize the symbolism of the tree and the choir robes and then begin to discuss underlying messages about harmony and liquor and holidays. Other advertisements deal with blatant stereotypes such as a spaghetti sauce advertisement that shows an Italian woman urging consumers to eat. Students recognize that they have a store of cultural knowledge and associations that allows them to "read" the ads. We then make the leap to works of art and consider what kind of cultural knowledge might be helpful to understand their meaning. This leads to a written assignment in which each student is given a work of art with a mythological subject identified and is then directed to resources in the library which can provide information about the subject matter depicted in the image. The result is an essay interpreting the image based upon the sources consulted. This exercise helps students to draw upon their own experiences and knowledge to realize that they cannot just guess about the meaning of visual images from other cultures and arrive at a valid interpretation.

Another small group discussion introduces students to the Western aesthetic theories of art. Students are given typescripts of interviews taken from Michael Parsons' *How We Understand Art* (1987). Parsons interviewed people of all ages concerning what they liked or didn't like about several particular works of art. I ask students to group these interviews according to the aspect of the work of art upon which the person focused. They usually create categories dealing with expression, form and technique, and the reality of the image. These correspond to the emotionalist, formalist, and mimetic theories of aesthetics. By considering our focus in class on the function of works within their societies, students derive a fourth theory, the pragmatic. A reading in one of the texts (Anderson, 1990) discusses these theories in their historical development and considers how the idea that art's only function is display derives from the formalist theory. By asking students to reflect on how this relates to their group discussion about fine art and craft, I attempt to help students make connections between their own assumptions about art and the historical development of aesthetics. We also discuss these theories as different approaches to art which do not necessarily have to be mutually exclusive. By considering the approach that they usually take, students make explicit their own opinions and then begin to open up to the possibility of considering another approach to allow them to reconsider a work of art which is initially incomprehensible or simply uninteresting to them. This activity leads to another small group discussion in which students consider works from different cultures using several of these traditional Western approaches and discuss how these approaches relate to the way the work of art is interpreted and valued within its own culture.

The students also engage in small group discussions dealing with the concept of style in art, a means of categorizing works of art which has been very important in Western art history. They try to develop broad general categories of style, and we postulate a continuum moving from realism to abstraction as one of several means of sorting works of art. This leads to a discussion of what reality means in different cultures and how style relates to meaning. These activities provide a framework for discussing works of art which mimic visual reality, works which many of the students prefer, and works which do not have visual reality as a goal. Once again, these discussions are designed to help students examine their own preferences while reconsidering the complexity, meaning, and value of works of art they have previously dismissed.

During the semester students are required to do a series of ten readings which follow the content of the course and provide a variety of perspectives on the cultures and issues we are studying. For each of the assigned readings students are given a choice of three-to-four articles or chapters so they may tailor their readings to their own interests. Sources for these articles and chapters are two texts for the course, *Arts of Africa, Oceania and the Americas*, (Berlo and Wilson, 1993) and *Calliope's Sisters: A Comparative Study of Philosophies of Art* (Anderson, 1990). These provide articles on African and Native American art and chapters on the aesthetics of all the cultures we study. In addition, articles are placed on reserve in the library to complement the texts. For example, two which relate directly to the art of the five cultures under study are, "Likeness of No-one," an article which deals with the question of portraiture in the life-size clay statues from the Chinese "First Emperor's" tomb (Kesner, 1995) and "Riddle of the Emperor's Cloak," an article from *Archaeology* that deals with Aztec art which legitimizes leadership (Anawalt, 1993). Students are asked to answer and turn in questions designed to help them recognize the major points of the articles and relate the ideas in the reading to what we have been discussing in class.

I also use videos that address some of the issues raised in class and expand students' understanding of art and culture. Two videos used early in class, *Lost Kingdoms of the Maya* (*National Geographic*, 1993) and *Myths and the Moundbuilders* (Public Broadcasting Associates, 1981) point out how scholars' perspectives have changed and how racial and cultural bias can affect the interpretation of a culture. *Myths and the Moundbuilders*, for example, discusses early attempts by European settlers to attribute the earthen mounds, which they saw as evidence of high culture, to a lost race, rather than to the Native Americans currently living on the land they wanted. These videos, along with many of the other readings and activities, serve the objective of the course that students recognize how unexamined assumptions, their own and others, affect the interpretation and valuing of art and culture.

The second major content area of the course is an exploration of cross-cultural connections. While several lectures follow those on the five cultures and try to make connections among them, discussions and assignments throughout the course help students to think about the common ways people everywhere express basic human concerns through works of art. Two objectives for the course are to help students to find commonalities between their own cultures and those of others and to help them to discover the role art plays in human life. One of the reading choices makes some of these ideas explicit. "Multiculturalism in U.S. Society and Education: Why an Irritant and a Paradox?" (Ovando and McCarty, 1993) contrasts a model of cultures as isolation chambers, where no culture has any possibility of knowing another, with a model of cultures as great circles on a sphere, where each culture overlaps with every other, and where one learns more of one's own culture as one explores the connections with others.

On the first day of class students take part in small group discussions in which they are asked to look at works of art from the cultures we will be studying and identify which figures represented are leaders in their society. They are to look for visual signs that help them to identify a king, a tribal leader, a religious leader, or an emperor. They discuss the position of the figures, their clothing, their relationships with other figures, and the symbols they wear or carry. They are also asked to consider signs which might be read differently in different cultures, such as the Benin king who is depicted riding side saddle. This exercise requires students to begin studying visual images carefully and to consider how visual images convey meaning. It also introduces the idea that works of art that look very different may have elements in common and that the portrayal of leadership has been the subject of much art in the world. This introduces one of the themes which will help students to make connections between cultures in later assignments.

After we have considered the five different cultures, students also engage in small group discussions in which they are asked to make connections among specific works. They look at Mayan and Egyptian pyramids, for example, and reflect on how they were used. They also discuss the similarities and differences in meaning among works of art from different cultures which portray an adult and child together. They are asked to brainstorm reasons people have had for making art and to consider which of these are valid across many cultures. We try to give examples of works of art we have studied that were made for each of these purposes, and we examine reasons artists make art today.

The major assignment for the course also asks students to make cross-cultural connections. The project is introduced through two small group discussions which focus on museum catalogues. In the first each group is given several catalogues from the same culture. Students are asked to explore the format of the catalogue, the theme of the exhibition, and the methodology or approach to art being used. For example, one group might work with a catalogue of works of African sculpture collected by a modern Western artist who was most interested in the form of the sculptures (Maurer, 1991). They might also have a catalogue of works of African art chosen to illustrate how art relates to the cycle of life from birth to death, a more contextual approach (Sieber and Walker, 1987). Finally they might work with a catalogue which uses African art to compare to works by African American artists, an approach which explores cultural heritage (Dallas Museum of Art, 1989). Students are asked to consider the differences in these catalogues and the types of information they can gain about art and culture in each.

A second small group activity asks students to work with catalogues from different cultures. They are given a list of themes and asked to find works of art from different cultures which relate to the chosen theme and hence to one another. Themes are broad and are chosen to help students think about significant issues of human life. For example, some of the themes used are: How have cultures used art to express the life cycle--either of the earth or of human beings? How have cultures used art to commemorate their dead? How has art been used to confirm and define the social order? How has art been used to legitimize leadership? These are only a few of about fifteen choices given. I have found it necessary to provide a list of themes to avoid choices such as "pottery" or the "human figure" which do not lead to very significant connections being made. After working with this exercise in class and hearing the choices other groups have made, students are given individual assignments to create their own "exhibition catalogue" using art from three of the cultures we have studied and relating the works through one of the themes given. This proves to be a challenging assignment for most students and one that requires considerable visual research, but it is also an assignment that allows students to explore those aspects of art of most interest to them and requires students to reflect upon many of the ideas and issues addressed in the course.

The final segment of the course focuses on contemporary artists who are making connections in their art to the cultures we have studied. We look particularly at the art of Latino/a, Native American, African American, and Asian American artists working in the United States. A number of issues arise as we consider the works of these artists. For example, as we are discussing contemporary Native American art we look at various attempts to define what Native American art is, and we question just who determines such a category. When we look at works by Asian Americans we find that many challenge our assumptions and complacency about racial stereotypes. We look at works by such artists as Yolanda Lopez, Luis Jimenez, James Luna, Jaune Quick-to-See Smith, Renee Stout, David Hammons, Margo Machida, and Roger Shimomura, to name just a few. This portion of the course asks students to examine diverse perspectives and to explore how artists take part in the debate about diversity, identity, and multiculturalism in our society.

Readings for the course expand perspectives on this debate by examining particular cultural symbols and how they have functioned politically (Peterson, 1992), by exploring how mainstream culture has tried to define and determine "ethnic art" (Gritton, 1992), and by raising issues of gender equality in the art world (Nochlin, 1988; Mainardi, 1973). I also use several videos during this section of the course. One that I especially like is *Faith Ringgold: The Last Story Quilt* (L & S Video Enterprises, 1991) in which students hear the artist, an African American woman, talking about her own art training, her need to search out her African heritage, and the questions she has been asked about how her art is different because she is female or because she is black. Questions of identity and ethnicity, and of artists' appropriation of images from past art or from popular culture are considered in this video and connect to the class lecture/discussions.

Three tests are given during the course of the semester. Multiple-choice questions are included to test students' knowledge about a selection of the works of art we have studied. But since I want students to express their ideas about art, the major parts of the tests consist of essay questions in which students are asked to apply ideas discussed in class to specific works of art. For example, they are given an imaginary conversation between two individuals about a work of art and asked to identify which of the Western aesthetic approaches these individuals are taking. Students then write an essay discussing other aspects of the work which might be particularly important in its own culture. Other essays ask students to compare two contemporary works and consider such questions as how the artists are using their cultural heritages and/or images from popular culture, whether the artists have used humor or irony to make their points, whether the artists have reconfigured cultural stereotypes, and whether the artists are challenging traditional perceptions or questioning institutions of the art world.

My goals in this course are not to teach world art but to introduce students to works of art from a variety of cultures within the context of the discussion of issues of diversity. I want students to examine their own assumptions about art and culture and to consider how these assumptions affect the way they value and interpret art. I want them to recognize the role art has played in human lives and the role contemporary art plays in their own culture. I want students to identify connections between their own culture and the culture of others as well as to respect the diverse perspectives works of art can present. I want students to examine visual images critically and to recognize how further knowledge about a culture and its art can increase their understanding and appreciation of works of art and that culture. Finally, I want students to recognize the role artists have taken in the current debate about diversity and multiculturalism and to feel that they, as thoughtful individuals, can begin to take an active stance in this debate. Perhaps one student said it best on a course evaluation when he said that the strength of the course "lies in . . . [its] ability to help people "reframe" their perspectives. [It] . . . opens eyes to new connections and possibilities. [It] . . . makes one . . . ask questions."

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## Annotated Bibliography of Resources
## Cross-cultural Survey of Art

### Texts

Berlo, J. C., & Wilson, L. A. (1993). *Arts of Africa, Oceania, and the Americas.* Englewood Cliffs: Prentice Hall.
Anthology of articles dealing with African, Oceanic, and Native American art. This text provides readings on power and display in African sculpture, the symbolism of animals in Benin art, and the concept of *cool* in African art and society. Readings on Native American art which I use deal with the function of Mimbres bowls, the meaning of Navajo and Pueblo architectural forms, and the impact of commercial success for Pueblo artists.

Anderson, R. L. (1990). *Calliope's sisters, A comparative study of philosophies of art.* Englewood Cliffs: Prentice Hall.
Considers the aesthetic systems of peoples from all five cultures covered in the course and also deals with cross-cultural connections. This text provides many of the reading choices for students.

Mackenzie, L. (1995). *Non-western art. A brief guide.* Englewood Cliffs: Prentice Hall.
Short introduction to each of the cultures. I suggest this text so that students have some images and information which they can study at home.

### Other Sources for Readings

Anawalt, P. R. (1993). Riddle of the emperor's cloak. *Archaeology, 46*(3), 30-36.
Discusses Aztec cloaks used to legitimize the emperor's position. Considers sources for our knowledge of Aztec life and the Aztec attempt to connect themselves to the earlier Toltec culture.

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Considers the role of European collectors and museums in the looting of artifacts from archaeological sites in Mali.

Collins, G., & Sandell, R. (1992). The politics of multicultural art education. *Art Education, 45*(6), 8-13.
Examines different approaches to the teaching of diversity and considers the advantages and disadvantages of each. Argues that pluralism and separatism play a role in the survival, evolution, and coexistence of culture.

Gritton, J. (1992). Cross-cultural education vs. Modernist imperialism: The Institute of American Indian Arts. *Art Journal, 51*(3), 28-35.
Discusses the attempt by the Institute of American Indian Arts to define Native American art within a modernist aesthetic in the 1960s. Gives a perspective on how well-meaning programs can try to impose a definition of ethnic art.

Hewitt, L. (1982). The Japanese Tea Ceremony and the Shoguns. *The Afternoon Tea Cookbook* pp. 21-53). New York: Stein and Day.
A very good introduction to the history of the Japanese tea ceremony and its use by the shoguns to legitimize power.

Hunter-Stiebel, P. (1987). The craft object in western culture. In T. Manhart & M. Manhart (Eds.), *The eloquent object: The evolution of American art and craft media since 1945* (pp. 139-155). Tulsa: Philbrook Museum of Art.
A short survey of craft as opposed to fine art in Western culture. This helps students to see that the distinction is a relatively modern one.

Kesner, L. (1995). Likeness of no one: (Re)presenting the first emperor's army. *Art Bulletin, 77*(1), 115-132.
Deals with the idea of portraiture in these life-size clay figures made to guard the emperor's tomb. Considers how meaning and function relate.

Lippard, L. R. (1990). *Mixed blessings: New art in a multicultural America.* New York: Pantheon Books.
An excellent source on contemporary artists who deal with issues of culture and multiculturalism. Works of art are grouped according to the processes of mapping, naming, telling, landing, mixing, turning around, and dreaming.

Lippard, L. R. (1987). Give and takeout: Toward a cross-cultural consciousness. In T. Manhart & M. Manhart (Eds.), *The eloquent object: The evolution of American art and craft media since 1945* (pp. 203-227). Tulsa: Philbrook Museum of Art.
An essay which deals with issues of multiculturalism in the art world. Lippard discusses changes in the art world from the 1970s in terms of craft and fine art and characteristics of the contemporary art world and the Western tradition which create this split.

Mainardi, P. (1973). Quilts: The great American art. *The Feminist Art Journal, 2*(1), 18-23.
Discusses quilts as an art form and challenges the notions that quilts are anonymous and not original. Mainardi considers the history of quilts and how they have been studied and displayed.

Nochlin, L. (1988). Why have there been no great women artists? In *Women, Art, and Power* (pp. 145-177). New York: Harper and Row.
An important article for the history of women's art. Nochlin studies the institutional factors that made it difficult for women to achieve "greatness" in the visual arts.

Ovando, C. J., & McCarty, L. P. (1993). Multiculturalism in U.S. society and education: Why an irritant and a paradox? In J. Q. Adams & J. R. Welsch (Eds.), *Multicultural Education: Strategies for Implementation in Colleges and Universities, Vol. 3* (pp. 53-70). Macomb, IL: Illinois Staff and Curriculum Developers Association.

Deals with how we look at culture and how our models of culture affect cross-cultural interactions. McCarty discusses differing models of culture and Ovando considers the implications for such ideas in the contemporary world.

Peterson, J. F. (1992). The virgin of Guadalupe: Symbol of conquest or liberation? *Art Journal, 51*(4), 39-47.
Discusses the history of this important symbol of Mexican Catholicism and its use in political contexts.

Simmons, D. (1991). The strong men of the sacred circle. *Asian Art, 4*(1), 47-70.
Deals with the development of sumo wrestling and its connection to Japanese religion and culture. Includes art works which represent sumo wrestling as well as discussion of objects created for the sport.

Sims, L. S. (1990). On notions of the decade, African Americans and the art world. In Southeastern Center for Contemporary Art, *Next generation: Southern black aesthetic*. Winston-Salem, NC: SECCA.
Surveys the institutional considerations which have affected African American artists in the art world in the 1980s and 90s. Then discusses a number of contemporary African American artists and their imagery.

Staniszewski, M. A. (1995). *Believing is seeing: Creating the culture of art*. New York: Penguin Books.
Considers the issue of what art is in the context of the development of art institutions and academic disciplines. Deals with contemporary issues of gender and popular culture.

Stuart, G. E. (1993). New light on the Olmec. *National Geographic, 184*(5), 88-115.
A look at new discoveries in Olmec archaeology and how our view of the Olmec is expanding.

Walker, R. A. (1994). Anonymous has a name: Olowe of Ise. In R. Abiodun, H. J. Drewal, & J. Pemberton III (Eds.), *The Yoruba artist* (pp. 90-106). Washington: Smithsonian Institution Press.
Deals with the issue of anonymity in African art by considering the work of Olowe of Ise and the collecting and study of his works outside of Africa where anonymity was imposed on the works.

## Videos

Staniski, S. J. (Director). (1989). *Togu Na and Cheko* [Videorecording]. (Available from Interface Video Systems, Inc., 1233 20th St. N.W., Washington, DC 20036).
This video from the National Museum of African Art deals with continuity and change in art from the Dogon and Bamana people of Mali. It provides a discussion of architectural sculpture and puppets and masks in their African context. It also deals with changes in African art and the impact of collecting on African sculpture.

Ollendorf, S., Hale, L. E., & Tenzer, H. (Producers) & Irving, D. (Writer and Director). (1991). *Faith Ringgold: The last story quilt* [Videorecording]. (Available from L & S Video Enterprises, 45 Stornowaye, Chappaqua, NY 10514).
This video consists almost entirely of Faith Ringgold, a contemporary African American woman, talking about her own experiences and her art. She deals with the content and context of her art, and I have found that students appreciate the chance to hear the artist speak about her own work.

Weber, C. (Producer and Director). (1993). *Lost kingdoms of the Maya* [Videorecording]. (Available from National Geographic Video, Washington, DC).
This video discusses the changing interpretations of Mayan culture, from a culture of peaceful scholar-kings to a warlike culture of rival city states. It deals with warfare and ritual bloodletting in relationship to art, as well as pottery, architecture, and textiles. Contemporary Mayan culture is connected to the past.

Chedd, G. (Producer, Director, and Writer). (1981). *Myths and moundbuilders* [Videorecording]. (Available from Pacific Arts Video Publishing, Beverley Hills, CA).
This video discusses myths that the early white settlers had about the mounds they found in the Americas. It connects their desire to take the Native American's land to their belief that the ancestors of the living Native Americans could not have built the mounds. It also provides an overview of the moundbuilding cultures of the eastern half of the United States.

Nathan, J. (Writer and Director). (1988). *Daimyo* [Videorecording]. (Available from National Gallery of Art, Washington, DC).
This video explores Daimyo culture in Japan which fuses the martial arts tradition with visual and performing arts. It includes segments on No theater, calligraphy, swordsmanship, archery, and the tea ceremony. I usually use the tea ceremony segment to allow students to experience something of the flavor of the traditional ceremony and its history.

## Museum Catalogues Used in Learning Cycle Activities

These catalogues are used in the two learning cycle activities which lead up to the major written project. Because students need to use the catalogues in class, I use my own books or ones I can check out of the library. Catalogues need to provide different approaches to works of art and art works from all the cultures being studied. This list is determined by the resources I have available.

Cannizzo, J. (1989). *Into the heart of Africa*. Toronto: Royal Ontario Museum.

Carmichael, E., & Sayer, C. (1991). *The skeleton at the feast: The day of the dead in Mexico*. Austin: University of Texas Press.

Cole, H. M. (1989). *Icons, ideals, and power in the art of Africa*. Washington, DC: Smithsonian Institution Press.

Cole, H. M., & Aniakor, C. C. (1984). *Igbo arts: Community and cosmos.* Los Angeles: University of California.

Conn, R. (1982). *Circles of the world: Traditional art of the Plains Indians.* Denver: Denver Art Museum.

Dallas Museum of Art. (1989). *Black art: Ancestral legacy.* New York: Harry N. Abrams.

Ezra, K. (1992). *Royal art of Benin.* New York: Harry N. Abrams.

Fletcher, V. (1992). *Crosscurrents of modernism. Four Latin American pioneers.* Washington, DC: Smithsonian Institution Press.

Goswamy, B. N. (1986). *Essence of Indian art.* San Francisco: Asian Art Museum.

Levenson, J. A. (Ed.). (1991). *Circa 1492: Art in the Age of Exploration.* New Haven: Yale University Press.

Lévine, D. (1992). *Americas lost. 1492-1713. The first encounter.* Paris: Bordas SA.

Maurer, E. M. (1992). *Visions of the people: A pictorial history of Plains Indian life.* Minneapolis: Minneapolis Institute of Arts.

Maurer, E. M. (1991). *The intelligence of forms: An artist collects African art.* Minneapolis: Minneapolis Institute of Arts.

Palmer, G., & Pierce, D. (1992). *Cambios: The spirit of transformation in Spanish colonial art.* Albuquerque: University of New Mexico Press.

Perry, R. A. (1992). *Free within ourselves. African-American Artists in the collection of the National Museum of American Art.* San Francisco: Pomegranate Artbooks.

Russell, H. D. (1990). *Eva/Ave. Woman in Renaissance and Baroque prints.* Washington, DC: National Gallery of Art.

Schele, L., & Miller, M. E. (1986). *The blood of kings. Dynasty and ritual in Maya art.* Fort Worth: Kimbell Art Museum.

Sieber, R., & Walker, R. A. (1987). *African art in the cycle of life.* Washington, DC: Smithsonian Institution Press.

Spanel, D. (1988). *Through ancient eyes: Egyptian portraiture.* Birmingham, AL: Birmingham Museum of Art.

Tokugawa Art Museum. (1983). *The Shogun Age exhibition.* Tokyo: The Shogun Age Exhibition Committee.

Townsend, R. F. (Ed.). (1992). *The ancient Americas; Art from sacred landscapes.* Chicago: The Art Institute of Chicago.

Wardlaw, A. J. (1995). *The art of John Biggers. View from the upper room.* Houston: Museum of Fine Arts.

Wonders: The Memphis International Cultural Series. (1995). *Imperial tombs of China.* Memphis: Lithograph Publishing Company.

Wright, R. K. (1991). A time of gathering. Native heritage in Washington State. Seattle: University of Washington Press.

Yonemura, A. (1990). Yokohama. Prints from nineteenth-century Japan. Washington, DC: Smithsonian Institution.

# STRATEGIES AND TECHNIQUES FOR MULTICULTURAL TEACHING IN UNDERGRADUATE COURSES

by
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## Introductory Statement

Providing students with a broadened perspective on multicultural issues is increasingly valuable in the current political and economic climate of the United States (Parrillo, 1996; Adams & Welsch, 1995). The need for heightened awareness and appreciation of cultural diversity can be seen in the magnified cognizance of "more diverse" populations in the U.S.[1] and the (oftentimes) conservative rhetoric responding to this heightened recognition. These issues arise everyday, addressed in popular media and scholarly work as a consequence of perceived changes in the demographic makeup of the population, changes in the economy and a resurgence of xenophobic responses from predominantly white, middle and lower-middle-class citizens (Garza, 1993; Hemmons, 1996; Hu-DeHart, 1996; Knefelkamp, 1996; Parrillo, 1996; Slaughter, 1996; Smith, 1996; Talty, 1996; Coleman, 1994; Rosenblatt, 1994; Salinas, 1994; Morganthau, 1993).

One of the consequences of the media's coverage of changes in the size, growth, and distribution of some segments of the population and the more precarious economic circumstances of a large percentage of the population is a proliferation of negative images of people of color and immigrants, in particular, in the popular press. As Hemmons (1996, p. 13) noted, people of color are often vilified by the media in "protest to any perceived or imagined encroachments . . . upon what has been deemed to be White male territory." It is to issues such as these and students' consequent stereotypes toward people of a different race or ethnicity, class, ability, sexual orientation, religion, or sex that we must teach in the multicultural classroom.

In order for students to engage more comfortably a multicultural approach to their work on campus, they need to be able to talk about the differences and similarities they have with other students, faculty, administration, and staff. Thus, in an attempt to address the fears and stereotypes engendered by the media hype of "demographic chaos," we find that getting students involved in some form of experiential education is an excellent way to provide them the opportunity to develop insights about diversity issues that they would not necessarily experience from simply reading a book or listening to a lecture. This is particularly important given that the students who attend our universities will more likely be in leadership positions in the future and therefore be more likely to be placed in mentoring positions for others.

The first step in the process of more honest communication in the classroom, therefore, is to provide students with the tools to help them to feel more able to share their experiences and beliefs. It is vitally important students learn how to begin to communicate with others in the classroom since it is only when students feel some sense of comfort, that they will be able to address issues of discrimination, difference, power, and privilege more honestly. Therefore, the exercises we provide below address both of these concerns. The first set of exercises helps students to feel enough comfort in the classroom that they can begin to communicate with each other in a more than superficial manner. The second set of exercises attempts to alter the students' frameworks, their assumptions about other people, and helps to develop the students' sociological imagination and their abilities to see how society constrains and molds our behaviors and beliefs.

Many educators have acknowledged the benefits of participatory educational experiences (Boyle, 1995; Scarpitti & Cylke, 1995; Calderon & Farrell, 1996; Parker-Gwin, 1995) that provide students with the opportunity to "practice" firsthand many of the issues discussed during classroom interactions. Students no longer sit passively in the classroom listening to an educator talk to them about social issues; rather students more actively engage in the issues at hand, thinking about and sharing their own beliefs, experiences, and insecurities. This, of course, serves to supplement other types of learning experiences, such as that gained from lectures and films. Lowman (1995) has noted that most of the learning students do in the classroom can be solidified by more experiential exercises, while Boyle (1995, p. 153) has stated that "making students think beyond the four walls of a classroom is one of an instructor's most important responsibilities." With similar convictions, we would like to present a few examples of the types of exercises we provide for our students. Although a number of these exercises are written with specific contexts in mind, they are flexible and can be altered easily to suit a variety of needs. In order to place them in context, we would first like to share a working definition of multiculturalism we have been developing and refining through our own work.

## Multiculturalism

Multiculturalism involves an appreciation of the complexity of lived experience. It means becoming actively involved in seeking to understand our own and other people's cultures, characteristics, histories, conditions, social realities, issues, and contributions. Consequently, a valuing of diversity is central.

Multiculturalism involves investigation of both cultural similarities and differences.

Multiculturalism involves investigating differences in power, privilege, and distribution of scarce resources as well as rights and responsibilities.

Multiculturalism necessitates a past, present, and future orientation. Consequently, it requires a willingness to explore both the positive and negative aspects of our group's and other groups' behavior over time.

Multiculturalism is, in part, about celebrating the contributions and achievements of our own and other cultures.

Multiculturalism is a long-term process and occurs over one's lifetime. There is always more to learn. It does not occur merely through good intentions; rather, it involves a continuous commitment to educate oneself.

Multiculturalism is reflected in more than just race, class, gender, and ethnicity. It also includes diversity in religion, sexual orientation, ability and disability, age, geographic origin. Each of these characteristics contributes to our individual and collective diversity.

Multiculturalism is an essential component of analytical thinking. It is not about advocating an orthodoxy or dogma. It is not about indoctrinating students into one way of thinking. However, multiculturalism is not value-neutral. It involves an activist orientation and a commitment to work to change social conditions. Yet it is also respectful of other perspectives.

Multiculturalism involves a commitment and willingness to engage in conflict. It is hard work, it is painful, it involves a lot of tension, it requires that we as instructors be humble, introspective, and open to revising our positions.

## Concentric Circles: An Exercise to Facilitate Communication and Build Trust[2]

### Introduction

Creating an environment of trust and respect is essential if one hopes to facilitate multicultural discussion among group members. This exercise encourages group members to begin dialoguing with each other so they grow more comfortable with one another and more knowledgeable about each other. The facilitator determines which questions to ask based on the specific goals of the exercise and where the group is in its development. The success of this exercise hinges on the appropriateness of the questions the group members are asked given participants' familiarity with one another.

This exercise makes a great ice-breaker on the first day of class. We use it to explore expectations that students and the instructor have for the course and for each other by asking questions like: What makes for a good class? What makes for a good instructor? What makes for a good student? What do you want out of this class?

This exercise can be shortened or lengthened by reducing or adding questions. Minimum time necessary is 15 minutes.

### Instructions

Begin by situating people in two concentric circles, each circle facing the other. Participants can all either be sitting or standing, but should be comfortable. The facilitator begins by asking a question and allowing each pair three minutes to discuss it (each pair converses simultaneously). She/he may ask one person of the pair to speak for 90 seconds and then call time to allow the other person 90 seconds to speak or she/he can earmark three minutes and allow the pair to allocate the time. The goal here is to get sustained conversation and interaction, not to exhaust answers.

When the three minutes are up (or conversation flags), the facilitator instructs one circle to move one to the right and begins the process again with a second question. The process of movement continues so that each participant has a new discussion partner for each question. After you have asked a few questions, you can stop the exercise and regroup to debrief the exercise. Ask people to share their observations, questions, feelings, and thoughts about participating in the exercise.

*Sample Informal Questions* (for a group that has just met)

1. What is your favorite kitchen utensil? Why is it your favorite?
2. What was the last book you read that you liked? Why this book?
3. If you could change your name to anything, what would you change it to? Why this name?
4. What was the last movie you saw that you liked? Why did you like it?
5. Where did you grow up? Tell me about your neighborhood.

Sample Concentric Circles Exercise Specifically Addressing Multicultural Issues

*Instructions to Participants*

The exercise that we are about to do explores the interconnectedness of forms of oppression and our early learnings about racism, sexism, ableism, homophobia, ageism, etc. We are going to form two circles; the outer circle faces the inner circle. Make sure you each have a partner to start and are close enough to hear them, especially since it will get fairly loud, fairly quickly. I am going to read a set of questions that each pair will have three minutes to address. At the end of the three minutes, each person in the inner circle will move one space to the right, introduce themselves to their new partner, and respond to another question. This will continue until everyone has had a chance to speak with one another.

*Questions*

1. When was the first time that you felt different from the people around you? How did you feel about it?
2. When did you first learn about people of color? What lessons or information did you learn? When did you realize that people of different races/ethnicities were treated differently? How did significant adults in your life help you interpret experiences with racial or ethnic groups different from your own?
3. What did you first learn about people with disabilities? How did the significant adults in your life help you to interpret those experiences? What lessons or information did you learn?
4. What were your first experiences with gender? What did you learn (from parents, neighbors, friends, school) about what it means to be a boy? About what it means to be a girl? What were your first experiences of sexism? Who was sexist against whom?
5. When did you first notice lesbians and gay men? What did you learn from the significant adults in your life about homosexual people or behaviors? What were your initial experiences with homophobia or heterosexism?
6. How have these early lessons/messages affected you as an adult?

7. Describe a time when you were the target of stereotyping, discrimination, or harassment. What were the circumstances? How did you feel about it?
8. Describe an incident in which you were perceived or accused of being prejudiced (e.g., racist, sexist, ableist, ageist, homophobic, anti-Semitic). Under what circumstances were you accused? What was your response to the accusation?
9. Do you presently do anything to challenge racism, sexism, and other forms of prejudice? If so, what? If not, why not?

*Additional Questions for Consideration*

10. Why do you think people use stereotypes?
11. What's the difference between prejudice and discrimination?
12. Can people of color be racist? Women, sexist?
13. Are people excused if they engage in racist behavior without meaning or intending harm?
14. If minorities are not physically present does the problem of racism still exist?

## Two Fishbowls, Then Threes: An Exercise to Facilitate Communication and Build Trust[3]

### Introduction

Sometimes it is helpful to have many viewpoints expressed on a subject of particular concern to a group. This exercise is a very creative effort to have those most involved speak first, and then to hear others more openly.

In our experience, it takes time for people to forget they are in the middle of the fishbowl and to begin really engaging in discussion. Hence, 15 minutes is needed for each step. The minimum amount of time to allocate to this exercise is 60 minutes; a 75-90-minute period is ideal.

### Instructions

There are four steps to this exercise:

- Ask one-third of the group who occupy a particular role or status (e.g., women, men of color, heterosexuals) to form a group. The remaining two-thirds of the group form a circle around the smaller group, creating a fishbowl effect. The inner circle (the "fish") address a series of questions, assigned by the facilitator, among themselves.
- After 15 minutes of discussion among themselves, each member of the fishbowl asks another person, whose views he/she would like to hear, to replace him/her in the middle, thereby creating a new "fishbowl." The new group discusses the same set of questions while the remaining members of the group stand around them and listen. (Alternatively, after a set period of time, a member of the fishbowl may ask

someone to replace him/her in the middle, thereby getting a more evolutionary effect).

- After 15 minutes, the facilitator asks each person from the original fishbowl to form a group of three with the person they chose for the second fishbowl, plus a third person (who has yet to participate in a discussion), to discuss what they heard and learned. For instance, they could focus on the similarities and conflicting ideas in the two fishbowls.
- The last step is to debrief the exercise by bringing the entire group back together.

*Sample Discussion Questions*

1. What are your goals in life?
2. What do you see as your roles in society?
3. What are the obstacles to fulfilling both your goals and roles?
4. What solutions are necessary for you to be able to fulfill them? What would need to change?

*Debriefing Questions*

1. What insights did you gain from this exercise?
2. How did it feel to participate in it?
3. In what ways, if any, did it frustrate you?
4. Given your answers to the above questions, where do we go from here? How can we act upon what we have learned here?
5. What were the strengths of the exercise? What were the weaknesses?
6. How would you change the exercise to improve it?

## Listening, Talking, Observing: An Exercise to Facilitate Communication and Build Trust[4]

### Introduction

This exercise is designed to improve rapport. It identifies three common roles in communication and encourages people to focus on them so they may be improved. Each person will have a chance to play each role during the exercise. Additionally, this exercise can be used to address a wide variety of issues, depending on the questions the facilitator chooses.

This exercise will take between 45-60 minutes.

### Instructions

There are eight steps to this exercise, involving three rounds:

1 Divide the class into groups of three.

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2. Introduce the three roles that they will assume--the talker, the listener, and the observer--and share the associated instructions (see below).
3. Have each group decide who will assume which role for round one.
4. Give the talker three-four minutes to address questions of your choosing.
5. After the talker has completed her/his three-four minutes, the listener should paraphrase and clarify until she/he is sure that the comments being given are understood by everyone in the group.
6. After the listener has completed this, the observer should provide feedback to both the talker and the listener about what she/he observed during the interactions.
7. Complete the round twice more, so each group member has a chance to play each role. We anticipate about 10-15 minutes for each round of the exercise.
8. After all rounds have been played, form the large group again and debrief the exercise. Discuss how it felt to participate, what they liked about the exercise, what they disliked, what they learned about the substantive issues and about communication, and what they would change to make the exercise more effective.

*Talker's Instructions*

You should talk without interruption about the question stated above. Here are some tips:

- Speak with the intention of being understood: openly share.
- Send your message in short "packages" so the listener can paraphrase your message.
- Do not send messages intended to inhibit the communication process; do not "grandstand," or exaggerate the meaning of your message.
- Send your message so that your words, tone, and gestures are congruent.
- Try and be aware of other filters or factors which might inhibit your ability to communicate clearly.

*Listener's Instructions*

Your role is that of active listener. Your role is to hear and receive the message with understanding. Try to:

- Listen without judging the message until it is fully sent.
- Listen for the whole idea before reacting.
- Rephrase the message in your own words (paraphrase) so the talker knows the message was received.
- Notice if filters or other factors are interfering with your reception of the message.
- Note nonverbal gestures, facial expressions, tone of voice, body language, and how these impact the message.
- Remember thinking is faster than talking; be patient with the sender.
- Remember that accepting the message does not mean you have to agree with the content of the message.

*Observer's Instructions*

It's your role to observe alertly and to provide feedback to both the talker and listener after they have finished speaking. In giving feedback about the interaction you've observed, think about the following criteria for useful feedback:

- It is constructive.
- It is desired by the receiver of the feedback (i.e. the talker and the listener) and not imposed.
- It is specific feedback on observed behavior that can be corrected.
- It describes the behavior without judging the personality or assuming the motives of the receiver.
- It is given shortly after the talk occurs.
- It focuses on actual observations, not inferences, interpretations, or conclusions.
- It is checked with the receiver to ensure clear communication.
- The needs of the sender of feedback (i.e. the observer) and the receiver are recognized so that resolutions emerge.

## The Pink Triangle Exercise[5]

### Introduction

**Pink triangle[6]**–The pink triangle is the most well-known symbol for homosexuality. It dates from the Nazi Holocaust, when the thousands of gay men who were shipped to concentration camps for their sexual orientation were required by the Nazis to wear an inverted pink triangle badge on their clothing to indicate the reason for their internment. In the 1970s, activists within the gay liberation movement resurrected the symbol both because it was easily identifiable, and because it drew attention to the oppression lesbians, gay men, and bisexuals still face in society. The direct action group ACT UP also used the symbol in the 1980s, with the point of the triangle facing upwards, to draw attention to the holocaust the AIDS epidemic represented for gay male communities.[7]

The pink triangle exercise enables students to examine their beliefs and stereotypes about gay, lesbian, and bisexual issues. By wearing the pink triangle for a day, students learn firsthand about their attitudes about gays, lesbians, and bisexuals, about homophobia and discrimination, and about the important role society plays in how we construct our sexual identity socially.

To begin this assignment, provide the students with some background information on the pink triangle. Showing the video, *The Pink Triangle*, is an effective way to do this. Another is to provide general definitional significance of the pink triangle. Ask each student to take a pink triangle, emphasizing that they have to take the assignment seriously. Some students may want to undertake this experience wholeheartedly with a serious commitment to explore and challenge their attitudes by wearing the button openly throughout the day. Others may not be able to wear the button openly. It is important to leave this option open for the students and reassure them that they will not be reprimanded in any way for choosing one or the other alternative.

Emphasize that students **have** to wear the button for one whole day, from the time they get up to the time they go to bed. Also emphasize that they have to do this on a day in which they have normal class activities outside of their residences (i.e., wearing the button on a weekend day on which the student doesn't leave her/his room doesn't count). Finally, tell the students they can choose to wear the button in a visible place or underneath their jacket or sweater (in a place that isn't visible).

Each student, after having worn the pink triangle for a day, is assigned to write a paper describing her/his experiences, attitudes, fears, anxieties, and the conflicts (both internal and external, both overt and subtle) that she/he experienced throughout the day. Strongly encourage the students to wear the pink triangle openly; however, those students who are not able to wear the pink triangle openly, for whatever reason, still need to take part in the written assignment. The required written part of the assignment could focus on any of the topics you have been covering in the class though you might want to ask the students to write about some of the following issues in their papers:

1. power and minority/majority relations,
2. the social construction of self and identity and others' impact upon this (looking-glass self),
3. prejudice and discrimination,
4. self-surveillance of behaviors,
5. social and structural influences on individual views and behaviors,
6. peer pressure and conformity,
7. social control and "deviance,"
8. social interaction and the social construction of reality,
9. social stratification,
10. socialization of sex-appropriate behaviors,
11. how social norms constrict our behaviors, ideas, beliefs, and options.

During the class period that we discuss the students' experiences, we encourage them to come to class with one or two issues, thoughts and/or experiences written down on a piece of paper to share with the class. If the students are uncomfortable with this, these issues can be collected at the beginning of the hour and presented by the instructor.

One of the strengths of this exercise is that it provides students who might not normally experience discrimination, the "opportunity" to experience what others face, perhaps, every day. This exercise also offers a way to explore the impact of society on our behaviors, such as in issues of power and social control. This exercise can become volatile, especially in the open discussion of the students' experiences and discussion of prejudice and discrimination, of ignorance, of discrimination and prejudice, or of others' life experiences. You may want to use the alliance group exercise or the fishbowl exercise in conjunction with this one, should discussion turn into conflict. Ideally, the discussion should take place in a longer class period, so you can give the students time to work through some of the difficulties and potential hostilities that can arise from this exercise. You also might want to read Chesler and Zuniga's article; it's insightful.

## Diversity Issues and the Shopping Mall[8]

Introduction

This is an excellent exercise to get students to look more consciously at their everyday, taken-for-granted surroundings and see these surroundings in a different light with regard to how much women and men are socialized and limited to sex stereotypical behaviors and roles. A very nice additional check on gendered behavior is to make sure the students note who is the "recorder" and who is the person who plays the video arcade game.

This works well in 100-level courses in part because of the content of the courses and also their demographics--the female:male ratio of these courses tends to be balanced. The students count off from one to five or six to divide into small groups. This has additional benefits in that it breaks up groups of friends and encourages students to get to know more of their peers. Check with each group to make sure they are all mixed-sex groups and that there is a student with a car in each group if the target location is some distance from campus.

After the students have completed the mall exercise and have turned in their papers, discuss what they saw and did, whether these were things they had noticed before, why or why not, and how this experience may influence how they see these taken-for-granted spaces differently. Announcing to the students which groups tended to "bend genders" (i.e., take non-traditional roles) with regard to the sex of the recorder and video game player (see below) can also lead to insight. This announcement almost always generates discussion and sometimes even defensiveness about why the students filled their gender-typical roles.

As noted by Catherine Boyle (1995), the only drawback is the time it takes to go to the mall and find things for the students to pay attention to. Boyle accompanies her whole class to the mall and they do this in about an hour together. We send the students out on their own schedule without much problem at all. Check the mall by walking through the exercise each time you assign this to your students as stores in the mall may change.

We have abbreviated the "gender and the shopping mall" exercise here, but the complete exercise is described by Catherine Boyle in the April 1995 issue of *Teaching Sociology*.

Sample Exercise: Gender and the Shopping Mall

1. In general, the group should keep a low profile. Try to make your observations without being obvious. For example, wait until you are outside the store before you discuss what you saw.
2. Assign one person to write down information on these sheets throughout the exercise. In order to remain inconspicuous, this person should stay outside of the stores. When the other group members exit the store, they should relay their

information to the person recording it. Please indicate which person is recording information.
SS#[9] ____________________ [10]

3. Those who enter stores should not ask salespeople for help. Respond, "We're just looking."
4. The tasks must be performed as a group.
5. Accuracy is important. Please take time to observe and record your information.

Group members' SS#s.

____________________ ____________________
____________________ ____________________
____________________ ____________________

A. At Woolworths note the following:
   1. Look at the dolls. Do they appear to be marketed primarily to girls or boys? If there are any exceptions please describe them.
   2. Look at the various types of cars and action figure toys. Do they appear to be marketed primarily for girls or boys? If there are any exceptions please describe them.
   3. What color packaging is used primarily for the dolls? For the cars, action figures?
   4. What roles are these toys teaching/training girls and boys for?

B. At the Fun Factory note the following:
   1. Walk through the arcade and note the following:
      What types of things are the characters doing?
      Are the characters predominantly female or male?
   2. Count the number of female and male customers in the store.
      female _______ male _______
   3. Have one of the people in the group play **either** the game Virtua Fighter, Dark Stalkers, Killer Instinct, or MK3.
      Which game was played? __________________
      Describe the female/male character(s) in the game.
      What is the object of the game?
      What was your score? ____________
      Your SS# __________________

C. At Music Land:

D. At the Food Center:

E. How many men's and women's apparel stores are there at Eastland Mall?

F. At Kirkland's Hallmark store note the following:

G. The "official," written part of the assignment:
   1. Generate a task of your own like the ones above that demonstrates the importance of sex/gender at the mall.
   2. In addition to the task generation please turn in a two-page, double-spaced, typed (max.) analysis of what you saw and did. What is significant about this experience? What insights did you gain? How did it feel to participate in this exercise? In what ways, if any, did it frustrate you?

This exercise can be an eye-opening experience when adapted to professional conferences. The version we include here was prepared for the Midwest Sociological Society that took place in Chicago, April, 1996. You may want to complete the exercise with your own professional organization in mind.

Hands-on Exercise: Diversity Issues and "Shopping" the MSS Conference

1. In general, you should keep a low profile. Try to make your observations without being obvious.
2. Please try to remain as inconspicuous as possible while you record information.
3. Accuracy is important. Please take time to observe and to record your information.

A. In each session you attend notice the following:
   1. Is the general topic something that can be "gendered," "classed," "raced," i.e., is this a "woman's" topic, a "race" issue? For example, "theory" has tended to be a male-dominated specialty, while "family" has been predominantly a woman's issue and "race and ethnicity" a topic that only concerns people of color (because "whites don't have a race").
   2. Note the race and sex makeup of the presenters.
   3. Note the sex and race makeup of the organizers/presiders.
   4. Note the race and sex makeup of the audience.

B. During registration recall the following:
   1. The sex, age, and race of the people "working" the counter.
   2. The sex, race, and age of the person who appears to be in the most supervisory position.

C. In the preliminary schedule:
   1. Note whether any of the workshops are "gendered," "raced," etc., and if they appear in the table of contents for **each day's** listing (i.e., the General Interest headings for each day).

D. In the schedule of sessions please note:
   1. The number of sessions of sex/gender/feminism.
   2. The number of sessions on class issues.
   3. The number of sessions on sexual orientation.
   4. The number of sessions on age.

5. Which sessions are **least** "gendered," "raced," "classed," "aged"? Why do you think this is the case? Why are there no "men's" sessions?
6. For each type of session above, please note **how you know, what cues you into**, whether or not the sessions you choose are "gendered," "raced," etc.

E. For each of the sessions you attend please pay particular attention to the **language** used.
   1. Note the words and phrases being used.
   2. How inclusive is the language?
   3. What images of people are conveyed in each of the papers presented?
   4. How are these images harmful or helpful?
   5. How does the choice of words affect the interpretation of the presentation?
   6. Why might paying attention to language in this way be important?

F. When walking through the book exhibits:
   1. Note which sex/race is representing each publisher.
   2. If there is more than one person in each booth, who appears to be in the more senior position?
   3. Think about what you're seeing and not seeing. Why might you be seeing something with regard to sex, race, class, age, or not seeing something related to these same types of issues?
   4. How many of the book exhibits have prominent displays of books related to sex, race, religion, age, sexual orientation, i.e., diversity issues?

G. If you are a member of a subcommittee:
   1. Note whether the subcommittee can be "gendered," "raced," "classed," "aged," etc.
   2. Note the sex/race makeup of the committee members.
   3. Note the sex/race makeup of the person who is in a supervisory role.

H. In more social areas please note the following:
   1. Sex/race of people serving drinks or taking money at the door at the State Welcoming Party, Presidential Reception, the Chicago Jazz Night.
   2. Race/sex/class/age of the person(s) cleaning your room.
   3. Class/race/sex of the people who are "guests" in the hotel.
   4. The sex/class/race of other "extracurricular" activities such as the sauna, drinking establishments, weight rooms, restaurants.
   5. Please note how safe and/or comfortable you feel in each of these locations and why you do or do not feel so.
   6. Please note whether people of different races/sexes/sexual orientations/ages/social classes would feel safe and/or comfortable in each of these locations and why you think they would or would not. Please mentally take on a "different" persona (i.e., change your sex, race, age, sexual orientation, or social class) and visualize yourself in these social settings/academic settings. How comfortable and/or safe do you feel?

I. The "official," written part of the assignment:

1. Generate a task of your own like the ones above that demonstrates the importance of sex/gender, race, social class, etc., at the MSS meetings.
2. In addition to the task generation please turn in a two-page, double-spaced, typed (max.) analysis of what you saw and did. What is significant about this experience? What insights did you gain? How did it feel to participate in this? In what ways, if any, did it frustrate you?
3. Imagine these meetings are the primary means by which you, as a fledgling sociologist, are learning what is appropriate to study. How might these MSS meetings "socialize" emerging sociologists? What roles are potential sociologists being trained for? What roles are less likely to be adopted by women, people of color, etc., as a consequence of the scheduled sessions for these meetings?
4. Why do you or do you not operate at this level of consciousness most of the time?

The exercises above, almost without fail, leave students with an enhanced ability to discuss multicultural issues (or other sensitive topics) and a better understanding of what it is like to be a member of a traditionally underrepresented group in society today. In teaching courses that involve potentially explosive content, we find it very useful to take students through exercises that build trust and rapport. Thus, Concentric Circles, Two Fishbowls, Then Threes, and Listening, Talking, Observing are all exercises that can be adapted very easily to discuss a variety of issues, from an initial course "ice-breaker" to those questions that might illicit heated discussion.

The Pink Triangle Exercise and Diversity and Shopping . . . both are more content-specific exercises, though they can be adapted to different circumstances, as shown by the adaptation of Shopping to a scholarly conference. These exercises almost always illicit very good and thoughtful responses from students. For example, students often respond that the Pink Triangle exercise gave them insights with regard to what it must feel like to be placed in the position of a minority in society. One student noted that

> *I had to wear the pink triangle for a day, but what about the people who live their lives as homosexuals. They have to worry about social interaction and how people will react to them everyday. They can't just take the button off when they feel uncomfortable. They were born the way they are and society makes them feel like deviants.*

Another student noted that

> *[t]hings look a lot different when you look from the other side of the window. Perhaps now I can remember to take a look from both sides before making my judgments about anything.*

Occasionally students will respond very negatively to the experiences or feelings they have had; it made them uncomfortable ("I was very insecure about wearing it" and "the pink triangle exercise showed me that I'm not totally over my feelings of uneasiness about [homosexuality]"). The experience highlighted inconsistencies they were previously unaware of ("I was pissed off at myself for wearing it concealed because deep down I knew that I should not care what other people think about my sexuality . . ." and "my anxiety was so great and my fear so powerful . . . , I decided to wear the button concealed. . . . No matter how hard I tried to convince myself that wearing it [openly] was acceptable, my body and mind seemed to forcefully tell my conscience, 'NO!'"). They experienced overt expressions of hostility from others ("Reactions I received from my fellow students were, 'What the hell is that!?' and 'Why the F*#k are you wearing that pin?'"). This exercise, clearly, is particularly effective because it allows students who might not necessarily experience some kind of discrimination the "opportunity" to do so, since, of course, there are no outward signals to being gay, lesbian, bisexual, or heterosexual.

The Shopping exercise consistently provides students with the explicit opportunity to question what they take for granted everyday, and enables them to "see gender" in ways they might not have in the past. Students respond that they have a heightened awareness of how significant sex and gender are in our everyday lives, and they begin to notice things they never paid attention to before. Finally, both groups of exercises (the exercises to facilitate communication and the exercises to explore boundaries), of course, can be used together. For example, after assigning the Pink Triangle exercise, educators might want to employ the Two Fishbowls, Then Threes on the day the students' experiences are discussed to heighten understanding and lessen the possibility of miscommunication and mistrust.

## Endnotes

[1] This impression, of course, is false, given the demographic makeup of the United States since its inception. If we consider the extent of the diversity of people in the United States since colonial times, we will see that our demographic makeup has always been diverse. Hence the "forewarned" changes in our future population more accurately mirror our historic population profiles (Parrillo, 1996). For example, Parrillo (1996) noted that in the late 1700s, according to U.S. census data and depending on the region of the country, people of color made up as much as 43 percent of the population.

[2] This has been adapted from P. Myers and X. Zuniga. (1995). Concentric circles. In D. Schoem, L. Frankel, X. Zuniga, & E. A. Lewis (Eds.), *Multicultural Teaching in the University* (pp. 319-20). Westport, CT: Praeger.

[3] This exercise was given to Tom many years ago and contained no information regarding the authors/creators. We have altered it based on experience.

[4] Adapted from *Interactive Communication* by P. Bidol.

[5] This exercise is adapted from M. Chesler and X. Zuniga. (1991, April). "Dealing with prejudice and conflict in the classroom: The Pink Triangle exercise." *Teaching Sociology, 19,* 173-181.

[6] From W. Stewart. (1995). *Cassell's Queer Companion*. London: Cassell.

[7] The black triangle badge was worn by some prisoners in concentration camps in Nazi Germany as a symbol of antisocial behavior. Although lesbianism was not brought within the remit of paragraph 175 (the clause in German law which prohibited homosexual relations), a number of lesbians were sent to the camps and were forced to wear this badge. The lesbian and gay movement has therefore taken up the black triangle as the counterpart of the pink triangle (Stewart, 1995).

[8] Adapted from Boyle, C. E. (1995, April). "Seeing gender in everyday life: A field trip to the mall." *Teaching Sociology, 23,* 150-154.

[9] Georganne always has her students use their social security numbers on **everything** so she doesn't know who turns in what papers--this way she's not biased with regard to grading.

[10] A further check to see if we fulfill our gendered expectations, i.e., women are more likely to be the "recorder" than are men, just as below in the Fun Factory, men are more likely to play the video games than are women.

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# MODULE FOR ASIAN STUDIES:
# INTRODUCTION TO ECONOMICS

by
George Wasson

This module is designed for use in any economics course at the introductory or principles level. Because a required curriculum must be covered in these courses, not many of us can dedicate a week or two of the term to Asian studies. However, we need an international perspective in the course to relate the United States economy to the rest of the world. In this module, major economic concepts are illustrated with examples from selected Asian economies. In this way, teachers are able not only to give students greater exposure to other countries, but we can also test their ability to apply the newly learned concepts. I have found in my classes students appreciate the use of real-world examples, and, in particular, they are very curious about the modern Asian economies. Student response has been very favorable to this approach, and I feel the course has an added dimension that stimulates the learning process.

## Goals

- To introduce the students to: 1) the modern economies of Asia and 2) their relationship to the United States economy.
- To emphasize the interdependence of the economies of Asia and the United States.
- To acquaint students with the concept of mutually beneficial trade using the economic development of the Asian economies to illustrate comparative advantage.

## Student Objectives

- Students should be able to draw a production possibilities curve and compare an Asian economy with that of the United States. They should be able to analyze the resulting graph with respect to relative size and capacities of the two economies.
- Students should be able to use information about the development of the Asian economies to manipulate a production possibilities curve. This would include economic growth, economic decline, unemployment of resources, and inefficiency.
- Students should be able to analyze the policies of free trade with respect to the development of the Asian economies.
- Students should be able to apply their knowledge of the United States Gross Domestic Product (GDP) to an analysis of the difficulties of comparing it directly to the Asian Gross Domestic Products.

## Outline and Assignments

### Production Possibilities Curves

After the students have learned the basic concepts of constructing a production possibilities curve (PPC), we will apply those concepts to a real-world example. Before the students are able to view any of the actual data, I will draw a PPC for the United States and ask them to place another PPC for Japan on the same graph. They will have three choices for their placement: inside the PPC of the U.S., outside the PPC of the U.S., or on the same curve as that of the U.S. Once the class has decided on the PPC for Japan, we will look at the production statistics for the United States and Japan.

Usually a class will pick a PPC for Japan which lies outside of that for the U.S. because of a misconception that the Japanese out-produce the U.S. We will then discuss underlying factors that influence the PPC for the Japanese economy. If the class has chosen an incorrect PPC for Japan, we will draw another graph with the correct placement.

At this point we should be ready to choose another Asian country for comparison. The PPC for China can be drawn on the same graph with the U.S. and Japan. This is an interesting choice because China is a large country with a population of over one billion. For many students this will tempt them to place the PPC beyond those of the other two countries. I will then show them the production statistics for China, and they will find that the PPC is far to the left because of low levels of capital, technology, and human capital.

## Gross Domestic Product

One of the major components of macroeconomics is the measurement of production in the economy. The primary measurement used is the Gross Domestic Product or GDP. Even though most people use GDP to measure the welfare or well-being of the country, it has many deficiencies. These problems are discussed as they apply to the U.S. We can take this an additional step by comparing the GDP of the U.S. with the Asian economies. Some of the deficiencies such as non-market activities will be even more pronounced in developing economies. For example, in the Philippines many people produce their own food, clothing, and shelter. When production takes place in the household and is not purchased in the market, it is not picked up in the GDP. Therefore, a direct comparison of the GDP of the Philippines and the U.S. is inaccurate. This would be true of comparisons with other developing economies as well.

Another problem with using direct comparisons of GDP is the differences in the cost of living. If we look at the GDP per capita of the United States and Japan for 1994, we would see that Japan has a higher level of $37,536 compared to our $25,818. On the surface we would say that the Japanese are almost 50 percent better off than the people of the U.S. However, if we use an adjustment called Purchasing Power Parity where the cost of living is taken into account, the GDP per capita for Japan falls to $20,200. This is because the cost of living in Japan is much higher than that of the U.S. Discussion should follow comparing countries which have a lower cost of living than the U.S.

## Trade

The topic of trade is integrated into many of the units covered in an introductory economics course. This material could be used either as a part of a stand-alone unit or adapted for integration within the concepts of production possibilities or with GDP.

Economic growth and development along with the interaction of economies through trade are natural extensions of the basic material.

For many of our students the idea of trade with other countries has a negative connotation. They feel that trade simply takes jobs from the United States and ships them overseas. The concept of comparative advantage is used to illustrate how trade can be beneficial to both parties. We will watch a video that shows how jobs migrate as the comparative advantage of a country changes. We will also use a case study, "IBM in Japan," in this segment. This case details the changing market as IBM shifts its production focus in the U.S. from hardware to software.

There are two competing strategies for economic development: Import Substitution Industrialization (ISI) and Export Promotion. (ISI is also commonly referred to as infant industry protection.) Through a case study, "South Korea vs. Sri Lanka," we will see that South Korea developed its economy by promoting industries focusing on export markets. Sri Lanka developed its economy by focusing on industrial production to reduce imports. ISI protects the jobs and businesses from outside competition but also promotes inefficiency and leads to higher costs for the economy and the consumers.

## Evaluation

In our classroom discussions I assess the students' understanding of the basic economic concepts. One of the best ways of demonstrating that students understand the concept is to have them apply the concept to a different situation. In this case the primary concepts will be in terms of their impact and relationship to the United States economy. If they can then apply this knowledge to examples from the Asian economies, they will be demonstrating a proficiency in the basic concepts.

I will also include examination questions using the Asian examples discussed in class. These questions would be in the category of real-world applications and are of an advanced level of difficulty. Students' ability to answer this type of question requires them to use critical thinking skills and demonstrates their analytical skills.

## Discussion Questions

### Production Possibilities Curves

- In some of the East Asian economies, such as South Korea and China, we have seen a much faster growth rate in their economies than in the United States. How could that differential be explained using the Production Possibilities Curve?
- If we look at the break-even point with respect to the production of capital goods, why would a country such as Japan want to be further along the PPC towards the capital goods axis? We know that the opportunity cost is in terms of the loss of consumer goods. What is the advantage of giving up current consumer goods production?

Gross Domestic Production

- What would be the difficulties or challenges faced in calculating the GDP for a developing economy such as the Philippines? Do we face similar difficulties in obtaining accurate GDP figures for the United States?
- A friend of mine just showed me an article from the *Wall Street Journal* that states the Japanese GDP per capita is much higher than the GDP per capita for the United States. She was puzzled because she had just worked in Japan for a year and felt the standard of living in the U.S. is higher than it is in Japan. How would you explain this seeming discrepancy to her?

Trade

- I heard a guy on television the other day say that the United States should stop trading with other countries and keep all of those jobs at home. How would you explain to him that trade between countries is usually a win-win situation or the trade does not take place?
- What would be the impact on a consumer in a country that was trying to develop using Import Substitution Industrialization?

## Activities and Strategies for Presenting Material

Information on the Asian economies will be integrated into the course with the coverage of Production Possibilities, Gross Domestic Product, and International Trade. With the PPC and the GDP material, economic data from the Asian economies will be introduced using statistics from the U.S. Department of Commerce. We will use this material to compare and contrast it with what we have learned about the U.S. economy. Videotapes will be used in the segment on international trade, focusing on those case studies based on the Asian economies.

The strategy for the inclusion of Asian studies in the economics curriculum will be to use the Asian economies as the real-world applications of the economic concepts. A benefit of presenting the Asian materials at this time is that the students know the basic economics involved and are able to concentrate on the application. I am able to evaluate their understanding of the material while introducing them to the Asian economies.

## Audiovisual Aids

Transparencies

I have prepared transparencies for the United States and nine Asian economies with statistics for the years 1992-1994 where available. (See graphs at the end of this article.) The statistics shown for each economy are Population, Gross Domestic Product, Real GDP Growth Rates, GDP per Capita, Inflation, Unemployment, and for the Asian countries the principal exports to the U.S. The data for all countries except Japan are from the U.S.

Department of Commerce. The data for Japan are from the Federal Reserve Bank of St. Louis *Report on International Trends* and *The Economic Outlook, Japan 1995* by the Economic Planning Agency of the Japanese Government. The Internet URL for the Department of Commerce data is: http://www.ita.doc.gov/region/asia/pacific/

## Videotapes

The videotapes to be used in this course are from the series, *Inside the Global Economy*, released in 1995, and are part of the Annenberg/CPB Multimedia Collection.

### *Trade: An Introduction*

This video covers the economic concept of comparative advantage using simple graphs and examples. Beginning economics students should not have any difficulty following the presentation. The first case study on this tape, "IBM in Japan," illustrates mutually beneficial trade in the computer industry. The case study does an effective job showing how economies evolve as they develop and the comparative advantage shifts.

### *Developing Countries*

This video has a good case study, "Korea vs. Sri Lanka," that illustrates the different strategies used for economic development. Sri Lanka isolated its economy following the strategy of Import Substitution Industrialization. After more than thirty years the end result has been a stagnant and inefficient economy. South Korea followed a different strategy of Export Promotion to develop their economy. The video is very pro-trade and must be viewed with this in mind. For example, when referring to the role of the South Korean government in economic development, the commentators only mention that the government had "responsible fiscal and monetary policies" to contain inflation. For balance refer to Hart-Landsbury's *The Rush to Development* or Mark Clifford's *Troubled Tiger*.

### *The Evolving World Economy*

This video looks at some of the persistent myths about trade:

- The decline in manufacturing in the U.S. is because of international trade.
- The U.S. is dominated by services which hurts its competitiveness.
- The U.S. is no longer number one.

By examining these impressions about trade, this video provides a good overview of global trade and its importance to our economy.

The first case study on this tape, "China as an Economic Power," is an up-to-date view of the developing Chinese economy and its trade relations with other countries. The second case study, "The U.S. Computer Industry," shows the evolution of the industry from the 1950s to today and works well as a follow-up to the case study, "IBM in Japan."

## Connections, Comparisons and Contrasts

This entire module is based on connecting the Asian economies to standard course content. By using Asian examples as an integral part of the curriculum, the students will become accustomed to thinking about economics in global terms. Every time new material is introduced in the course the students are asked to compare and to contrast this with what they have learned about the United States economy. This should provide them with a wonderful opportunity to expand the horizons of their knowledge.

## Annotated Bibliography

This is the complete annotated bibliography for this module with recommended student readings designated by an asterisk.

Amsden, A. (1989). *Asia's next giant: South Korea and late industrialization*. New York: Oxford University Press.
Supports government subsidies for late entry and economic growth. Performance standards were set by the South Korean government and the actual industrialization was left to the private sector. This book addresses the achievements of the economic plan and is basically congratulatory in tone and content.

Brown, R., & William, T. (Eds.). (1992). *Modernization in East Asia: Political, economic, and social perspectives*. Westport, CT: Praeger.
A collection of essays with a social perspective applied to the economic development of East Asia. Looks at the conflicts among the East Asian countries and the outside influences of other countries, primarily the United States.

*Clifford, M. (1993). *Troubled tiger: Businessmen, bureaucrats, and generals in South Korea*. Armonk, NY: M. E. Sharpe.
Clifford writes in a personal style when telling of the economic development and problems in South Korea. The book is well documented and is easy reading. Many of the articles and books written about South Korea talk about the economic "miracle" and tend to gloss over or not mention that the fast rise of the South Korean economy was accomplished in large part by an authoritarian government. The many sacrifices of the South Korean people and the violations of civil liberties would never be tolerated in the United States today.

*Dangler, C. (1993). *The Pacific Rim region: A world marketplace approach through trade and investment*. Lanham, MD: Madison Books.
A broad but short overview of economic activity from Chile to North America to Asia to New Zealand. A large number of charts and tables showing bilateral trade and investment between the 46 nations of the Pacific Rim region.

*Dunung, S. P. (1995). *Doing business in Asia: The complete guide*. New York: Lexington Books.

One-book coverage of current business conditions in the Asian countries with cultural tips and contacts to obtain further information on the individual countries.

Educational Film Center (Producer). (1995). *Inside the global economy*. Thirteen one-hour VHS cassettes. S. Burlington, VT: The Annenberg/CPB Multimedia Collection.

*Engholm, C. (1994). *Doing business in Asia's "China Triangle."* Englewood Cliffs, NJ: Prentice Hall.

This book concentrates on the problems of doing business in China, Hong Kong, and Taiwan. There are special concerns within this region because of Hong Kong's impending shift in 1997 to Chinese control and China's claim that Taiwan is part of China.

Fewsmith, J. (1994). *Dilemmas of reform in China: Political conflict and economic debate*. Armonk, NY: M. E. Sharpe.

Well-documented book on the reform of the Chinese economy since the 1970s. Details the differences of rural reform from the bottom up as opposed to the urban/industrial reform from the top down. Traces the changes in ideology that accompanied the enormous changes in the structure of the Chinese economy.

Goodman, D. S. G., & Gerald, S. (Eds.). (1994). *China deconstructs: Politics, trade, and regionalism*. New York: Routledge.

Collection of essays that breaks down the Chinese economy--its development and problems--into close-up looks into the separate provinces of China. The provinces of China have huge differences in their people, businesses, and problems. This is sometimes overlooked when people try to analyze the Chinese economy as a whole instead of examining its separate parts.

Hart-Landsbury, M. (1993). *The rush to development: Economic change and political struggle in South Korea*. New York: Monthly Press Review.

This book details the South Korean economic development from 1960 into the 1990s. Hart-Landsbury presents a skeptical look at the fast-track development of South Korea. He examines the state's control over credit, market entry, trade, and key industrial inputs. His conclusion is, even though South Korea has achieved tremendous economic success, the South Korean people have paid an unacceptably high price for their country's economic progress.

Lee, K. (1993). *New East Asian economic development: Interacting capitalism and socialism*. Armonk, NY: M. E. Sharpe.

Compares and contrasts the varying historical and political backgrounds of the East Asian countries and their paths to economic development. Includes chapters on the capital formation process as these countries have invested in each other's economies.

*Price Waterhouse. (1991). *Doing business in Taiwan*. New York: Author.

This series includes editions for most countries of the world, including editions on Taiwan, Hong Kong, Japan, China, and Singapore. The books give a quick look at political systems, basic economics, industrial bases, agriculture, and taxation policies; they also provide cultural tips. They were designed for the business traveler and are updated relatively frequently.

Nakamura, T. (1995). *The postwar Japanese economy: Its development and structure 1937-1994*. Tokyo: University of Tokyo Press.
A higher-level presentation of the development of the Japanese economy with charts, graphs, and economic equations. Complete with breakdowns on household spending, research and development expenditures, industrial production, trade, and more. The first edition of this publication in 1981 went into multiple printings and was read worldwide.

Baldwin, R., Ingersoll, R., & Woo-choong, K. (Eds.). (1988). United States and foreign competition in the developing countries of the Pacific Rim. *The United States in the world economy*. Chicago: University of Chicago Press.
This is a selection from the National Bureau of Economic Research Conference Report. This paper has charts, graphs, and tables comparing the United States and the developing countries of East Asia. A good statistical overview up to the mid 1980s.

Phongpaichit, P., & Baker, C. (1995). *Thailand: Economy and politics*. New York: Oxford University Press.
An extensive look at the historical background of Thailand with respect to politics and the development of the modern Thai economy. Takes you from a basically agrarian economy to the present urban-based economy.

*Smith, D. B. (1995). *Japan since 1945: The rise of an economic superpower*. New York: St. Martin's Press.
Brief overview of Japan's economic development. Easy to read but not much depth or perspective.

White, G. (1993). *Riding the tiger: The politics of economic reform in Post-Mao China*. Stanford, CA: Stanford University Press.
White has written extensively about the Chinese economy and has been published in many economic journals. In this book he provides a background on the ideological and political path to economic reform and on the failure of the "Maoist Developmental State" to increase production in the agricultural sector.

Wood, C. (1994). *The end of Japan, Inc. and how the new Japan will look*. New York: Simon and Schuster.
Wood was the Tokyo and New York bureau chief for the *Economist*. This is a somewhat radical presentation with predictions of the decline of Japan as an economic superpower. Wood backs up his predictions with a look at the structure of the Japanese economy and what he feels are the seeds for its decline, i.e. 21 percent of the Japanese white collar workforce is over 65 years old. This book provides an

interesting viewpoint and provides a counterpoint to the many volumes written about Japan's economic prowess.

*World Bank Report. (1993). *East Asian miracle: Economic growth and public policy*. New York: Oxford University Press.
An upbeat look at East Asian economic development written in textbook style. This report concentrates on eight countries: Japan, the four tigers--Hong Kong, South Korea, Singapore, and Taiwan--Indonesia, Malaysia, and Thailand. Even though this report tends to be very pro-business and pro-development it effectively points out the advantages of growing economies. The higher standards of living do translate into dramatic increases in life expectancy and the overall health of the populations of these countries.

*UNITED STATES*

Population: 260.7 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 6,020 | 6,343 | 6,738 |
| REAL GDP (Growth Rate in Real US $) | 2.3% | 3.1% | 4.1% |
| GDP PER CAPITA | 23,564 | 24,559 | 25,818 |
| INFLATION | 3.0% | 3.0% | 2.6% |
| UNEMPLOYMENT | 7.4% | 6.8% | 6.1% |

*CHINA*

Population: 1.19 Billion (1994)

| | 1993 | 1994 | 1995 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 309.5 | 417.6 | 502.0 |
| REAL GDP (Growth Rate in Real US $) | 13.4% | 11.5% | 9.0% |
| GDP PER CAPITA | 470 | 517 | 558 |
| INFLATION | 13.0% | 17.0% | 15.0% |
| UNEMPLOYMENT | 2.6% | 3.0% | 3.5% |

*NOTES: 1992 Statistics Not Available; Principal Exports to US: Electrical Machinery, Footwear, Toys, Clothing*

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## *HONG KONG*

Population: 6 Million

| | 1993 | 1994 | 1995 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 115.0 | 131.0 | 149.0 |
| REAL GDP (Growth Rate in Real US $) | 5.9% | 5.7% | 5.5% |
| GDP PER CAPITA | 19,385 | 21,711 | 23,882 |
| INFLATION | 8.5% | 8.5% | 8.5% |
| UNEMPLOYMENT | 2.1% | 2.0% | 2.0% |

*NOTES: 1992 Statistics Not Available; Principal Exports to US: Clothing, Electronic Integrated Circuit, Office Machines*

## *INDONESIA*

Population: 190 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 126.4 | 143.4 | 157.2 |
| REAL GDP (Growth Rate in Real US $) | 6.3% | 6.5% | 6.2% |
| GDP PER CAPITA | 676 | 755 | 814 |
| INFLATION | 5.0% | 10.2% | 10.0% |
| UNEMPLOYMENT | 3.2% | 3.4% | 3.4% |

*NOTES: Underemployment average 37%; Principal Exports to US: Clothing, Footwear, Natural Rubber, Electronic Goods*

## *JAPAN*

Population: 125.5 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 4,631 | 4,660 | 4,692 |
| REAL GDP (Growth Rate in Real US $) | .3% | -.5% | .6% |
| GDP PER CAPITA | 37,048 | 37,280 | 37,536 |
| INFLATION | 1.7% | 1.5% | .7% |
| UNEMPLOYMENT | 2.2% | 2.5% | 2.9% |

*NOTES: Principal Exports to US: Machinery, Motor Vehicles, Consumer Electronics*

## *PHILIPPINES*

Population: 68.2 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 52.6 | 54.4 | 63.9 |
| REAL GDP (Growth Rate in Real US $) | .1% | 2.1% | 4.3% |
| GDP PER CAPITA | 811.0 | 818.0 | 937.0 |
| INFLATION | 8.9% | 7.6% | 9.0% |
| UNEMPLOYMENT | 9.8% | 9.2% | 9.5% |

*NOTES: Principal Exports to US: Electrical Machinery, Textiles, Telecommunications Equipment*

## *SINGAPORE*

Population: 3.34 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 45.8 | 50.0 | N/A |
| REAL GDP (Growth Rate in Real US $) | 5.8% | 9.9% | 8.0% |
| GDP PER CAPITA | 14,950 | 16,310 | N/A |
| INFLATION | 2.3% | 2.4% | 4.5% |
| UNEMPLOYMENT | 2.0% | 2.7% | 1.7% |

*NOTES: Principal Exports to US: Data Processing Machines, Office Equipment Parts, Electronic Circuits*

## *SOUTH KOREA*

Population: 43.7 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 296.8 | 331.0 | 371.6 |
| REAL GDP (Growth Rate in Real US $) | 5.0% | 4.7% | 7.6% |
| GDP PER CAPITA | 6,801 | 7,500 | 8,350 |
| INFLATION | 6.2% | 6.0% | 6.1% |
| UNEMPLOYMENT | 2.4% | 2.4% | 2.4% |

*NOTES: Principal Exports to US: Electronics, Footwear, Machinery, and Automobiles*

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## *TAIWAN*

Population: 20.7 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 206.6 | 216.4 | 234.2 |
| REAL GDP (Growth Rate in Real US $) | 6.5% | 6.2% | 6.2% |
| GDP PER CAPITA | 8.538 | 8,558 | 8,936 |
| INFLATION | 4.5% | 2.9% | 3.8% |
| UNEMPLOYMENT | 1.5% | 1.5% | 1.5% |

*NOTES: Principal Exports to US: Machinery, Electrical Equipment, Furniture, Toys, Sports Equipment*

## *THAILAND*

Population: 58.3 Million

| | 1992 | 1993 | 1994 |
|---|---|---|---|
| GDP (Current US $ in Billions) | 110.2 | 125.2 | 143.2 |
| REAL GDP (Growth Rate in Real US $) | 7.9% | 8.2% | 8.5% |
| GDP PER CAPITA | 1,807 | 2,114 | 2,396 |
| INFLATION | 4.5% | 3.3% | 5.0% |
| UNEMPLOYMENT | 4.7% | 3.2% | 3.3% |

*NOTES: Principal Exports to US: Clothing, Computers, Seafood, and Jewelry*

# DIVERSIFYING *INTRODUCTION TO UNITED STATES GOVERNMENT*

by
Loretta Kensinger

Recognition of the multicultural nature of the United States within the content of introductory political science courses has been a slow and tedious process. This is perhaps not surprising. However, as a graduate instructor of *Introduction to United States Government* at Purdue University from 1988 to 1991, I grew increasingly frustrated at the absence or marginalization of non-dominant voices and issues specific to non-dominant communities in texts and readers designed for this course. Thus, I set out to integrate content on non-dominant U.S. communities into my Spring 1991 section of *Introduction to United States Government*. My goals were modest: simply to include one article on concerns specific to non-dominant groups, paying particular concern to race and gender issues, within each topic area covered in the course. The attached syllabus and reading list represents the results of this project. The syllabus was relatively unchanged from others I had developed, a telling commentary on the state of my thinking about multiculturalism at the time. I now find it overly threatening and long-winded, crutches perhaps not unusual in the early stages of coming into one's own teaching voice. Below I primarily focus on the more interesting and original portion of the course, the reading list.

This first attempt to provide a more diverse set of voices within *Introduction to United States Government* was illuminating. I was shocked not at how hard it was to integrate the course at every level, but at how easy it was. A wealth of information is available and making choices between items was often difficult. Two problems arose in compiling this information. First, many items existed in journals, books, and texts not generally intended for the introductory political science classroom. Second, a number of core articles and accessible readings exist in an array of anthologies or texts that either overview the field or concentrate on a single theme. Thus, my real work came in gathering the information together into a form handy to students.

Positive outcomes of this experiment were many. Provision of a range of voices led to a more invigorating and involved course for the students. Students paid more attention to, grappled more intensely with, and responded more vigorously to readings than I had experienced in past courses. Teaching a more diverse course reinvigorated and challenged my own teaching as well. I had to be open to admitting limitations in my own knowledge. This created a greater partnership with students, encouraging us all to ask different sorts of questions and to find different answers. In the end, I think students came away with a much fuller understanding of the complexity of issues raised in the study of United States Government than possible in courses that do not provide a fuller range of voices from non-dominant perspectives.

However, this does not negate problems with my reading list. One problem is the disturbing tendency to dichotomize diversity into writing by white European American women and Blacks. As a result, the syllabus reduces multiculturalism to the concerns of primarily African American males and white European American women, continuing the double-bind of women of color. And this silences the true diversity of non-dominant perspectives in the U.S. The list ignores specific concerns of, among others, Latino, Asian and Pacific Island, Arab, Jewish, Lesbian and Gay, and Indigenous Americans. The syllabus also in many ways does little to challenge the marginalization of non-dominant voices within the study of United States politics. Non-dominant voices are consistently presented in the syllabus only in response to the traditional views presented in the textbook used for the class.

Polarized presentations of multicultural issues and the marginalization of non-dominant voices exist for a number of reasons. I find at least two important for this analysis. First, the reading list is representative of a particular stage in my own learning processes as a white European American woman. The course was compiled when I was just beginning theoretical exploration of racialization and gender issues. African American and white European American feminist writings on politics were what I knew best and thus drew on. Along with many other experiences, the process of creating this course is one that has led me to a more complex understanding of the depth and diversity of domination and privilege issues.

Second, continued marginalization can also be explained by the nature of academic introductory classrooms in general. Introductory courses traditionally are training grounds in the language and primary literature of a field. Students are expected to leave these courses with some knowledge useful to the next level of study. Because of this construction of introductory classrooms, I felt obligated to offer my students basic familiarity with key authors, terminology, and debates so they would not be disadvantaged at the next level of political science instruction. This desire to strike a balance between the classic readings and standard debates and the new voices and new debates left the traditional voices in the position of defining the terms of the debate.

I can think of a number of ways to deal with these issues in reconstructing a syllabus for a multicultural *Introduction to United States Government*. One easy step would be to address readings by non-dominant voices first and textbook voices last. This could provide a symbolic centering by giving priority to non-dominant voices within the course. The text would be supplemental or read in response to these initial views.

A second step could include choosing as a primary text a work written from the perspective of non-dominant voices. Texts like Marcus D. Pohlmann's *Black Politics in Conservative America* (1990) or James David Barber and Barbara Kellerman's edited volume *Women Leaders in American Politics* (1986), each used selectively in the reading list below, could become primary texts. Both cover the traditional topics of an *Introduction to U.S. Government* course (e.g., the constitutional debates, the institutions of national and federal government, elections, the role of non-governmental actors, and public policy formation), but do so from a specified and non-dominant perspective.

Third, I would work to provide an even more varied set of readings than those included in the list below. To find writings that address a broader range of multicultural concerns, however, may mean a willingness to step outside the boundaries of political science and into anthologies and texts developed for a variety of other multicultural classrooms. For example, Paula S. Rothenberg's *Race, Class, Gender in the United States: An Integrated Study*, in its revised editions, is an invaluable resource for diversified introductions to political science, though it was not developed specifically for those classrooms.

However, these revisions are themselves partial. Equally important in developing multicultural classrooms is to recognize the depth of the world's diversity. We will never be able to teach our students from or about every voice or perspective. What we can provide are classes structured so that biases can emerge and critical thinking is an encouraged part of the learning process. Multicultural classrooms should aim not at introducing students to samples of every conceivable cultural item and artifact (perhaps best described as the "food-fair approach"). They should instead aim to provide students with a variety of tools to uncover structures of domination and subordination, privilege and power, bias and prejudice, and to help students to recognize these structures in varied forms in their day-to-day lives. While not a primary focus for this paper, I feel that reworking the syllabus to provide more interactive classroom experiences and a larger variety of options for students to express ideas is a necessary step to move more fully toward a multicultural introduction to United States politics.

This is one course in a vast array of educational opportunities. Its possible impact and expectations of its ability to challenge dominant trends must be kept in perspective. I hope exploring my experiences can encourage others to examine critically the presence of diversity within their own course content. I also hope others recognize, through review of my experiences, that beginning to change traditional academic courses requires, indeed demands, a willingness on the part of teachers to rethink and relearn our fields of expertise and experience constantly. Multiculturalism teaches teachers about the constantly shifting boundaries of power, language, and knowledge. We need to provide systematic approaches and materials to our students that reflect this dynamic angle on life. And we need to embody as well as study these approaches. This means approaching education as a process of learning rather than an importation of knowledge. It means openness to exploring with students rather than merely explaining to them. And it means willingness to embody languages and attitudes that are not hostile to, but rather encouraging of, criticism. Occasionally this means admitting what we don't know, as well as what we do know, and showing our students how to seek further knowledge from a position of respect rather than expropriation. In a multicultural classroom we are all, in some sense, students.

### Syllabus: *Introduction to United States Government* (P.S. 101) 1991

Hello and welcome to this introductory exploration of United States politics. This course is set up to provide knowledge of the basic elements that make up the political world of the U.S. and to give students the opportunity to analyze critically current political problems related to these topics.

The structure of the course combines traditional lecture, intensive reading and writing, topical films, and student-led discussions. I hope students will come away from this course with a sense of the importance of politics to their lives and a sense of the varied perspectives on politics existing in U.S. society.

Like the majority of life much of this course is self taught; what you put into it will determine what you get out. Below is an outline of what is expected of you to make this course a worthwhile part of your educational experience. A reading and due date calendar will be provided separately. Sign-up sheets for course presentations (explained in full below) will be handed out the first week of class.

Text

1. LeLoup, L. (1989). *Politics in America* (2nd ed.). St. Paul, MN: West. (referred to as LeLoup on the reading list)
2. Course Packet

Outline of General Course Requirements

| | | | | | |
|---|---|---|---|---|---|
| 30% | -- | Three exams | 10% | -- | Presentation |
| 25% | -- | Two take-home essays | 5% | -- | Presentation paper |
| 15% | -- | Final exam | 15% | -- | Participation and Attendance |

Detailed Description

*Exams*

Three exams will be given in this course. These will cover the material of the first three themes of the course: foundations, linkages, and structures. These will be worth 10% each.

*Essays*

Two take-home essays over class readings are to be completed. In these you will be asked to choose from a list of four-to-five questions covering the first three major themes of this course: foundations, linkages, and structures.

The purpose of these essays is to insure that you have kept up on most of the readings, understand their content, and can use the information in the readings to develop a coherent argument of your own. You will be asked in these essays to join a variety of topics together in some fashion, so you should be thinking of how topics relate to each other as you cover them in the class. You will need to provide proper citations including author, date of publication, and page number for any paraphrased or directly quoted material in these essays. The form of these citations is up to you.

The first essay is worth 10% of your grade, the second is worth 15%. Both are to be five-to-eight pages in length, and must be typed and double-spaced. You may rewrite the first essay for a higher grade. Rewrites are due the last week of the semester.

Writing does count heavily for these assignments. You will be graded on organization and grammar as well as the factual accuracy of your paper. If you have problems with writing, please see Strunk and White's *The Elements of Style* or seek help at the English Department's writing lab.

As with all writing assignments in this course, it is expected that these essays will be your own creative work and not stolen excerpts from other authors or students. Plagiarism--presenting someone's work or ideas as though it were your own--will not be tolerated and will meet with the strictest discipline (a zero on the assignment and a report to your counselor and the academic dean.) Be sure to use endnotes, footnotes, or textual citations for any referenced material, whether paraphrased or directly quoted.

### *Final Exam*

The final exam in this class will be cumulative. It will occur during finals week.

### *Presentations*

On most Saturdays--beginning around week four and continuing to week fifteen--a group of three-to-five students will be responsible for leading the class in a presentation of that week's topics. Your group may choose one of two options for its presentation.

You may develop and execute a role play on your topic. These can take many forms, for example: a mock court trial of a current court case; a party convention; a policy session for a lobbying group; a constitutional convention on a proposed amendment; a budget mark-up session in a congressional committee; a Presidential cabinet meeting.

Or, your group may present a seminar style intensive review and discussion of the material presented outside of the LeLoup text. This type of presentation involves two stages. First, each member of the group needs to present a brief but in-depth review of a portion of the readings. Second, each member--aided by the other members of the group--must engage the class in concrete discussion of the implications of the material for politics in general, its relevance to current events, or opposing views not discussed in the readings.

The choice is up to the group working together. However, try to make it interesting and fun, as they are scheduled for Saturdays at 8:30 a.m.

The requirements are:

1. that you arrange to--and do--meet with me the Wednesday or Thursday before the presentation, as a group, to tell me what you'll be doing;
2. that each member of the group play a relatively equal role in the presentation;
3. that the entire class be involved in at least twenty minutes of the presentation in some active way;
4. that prior to class each member of the group place one or two questions related to the presentation on the board to be used in summing up and evaluating the presentation at the end of class or to generate conversations if the presentation is in trouble; and

5. that roughly five-to-eight minutes be left at the end of class for the presentation to be evaluated, per the question in item 4.

Groups will be graded on a variety of criteria including: if the instructions to the class for their part in the presentation were clear; if the group appeared well organized in advance of the presentation; if clear connections to the topic of the week were made; if the group kept the class on the topic; if members of the group challenged students based on an obvious understanding of the readings; if time were allowed for students to discuss what they learned through the presentation.

### *Presentation Papers*

On the Wednesday preceding your presentation a paper is due by 5:00 p.m. in my mailbox. This is worth 5% of the course grade.

These papers are to contain a three-paragraph summary of each of the readings for that week. The first paragraph should briefly tell the thesis and content of the piece. The second should critique the piece--stating both where the author seemed convincing, and why, and where the author seemed least convincing, and why. The third should outline how the reading connects to others in the course or to U.S. politics in general.

Also, this paper should include a one-page description of your group's presentation, stating: what the group will do; how this connects to the week's topic or what you hope to demonstrate or emphasize; what your individual part in the presentation will be; any anticipated problems with the presentation and possible solutions to these problems (optional).

As with the essays, it is expected that these essays will be your own creative work and not stolen excerpts from other authors or students.

### *Participation and Attendance*

Fifteen percent of your course grade is dependent on your active involvement in this class. Included in this grade is class attendance on a regular basis. Ten percent of this grade is dependent on your attendance and participation during Saturday classes. This grade also includes the attention and courtesy you show others while in the course. The grade includes an evaluation of how prepared you are when contributing to class discussion.

### *Extra Credit*

You may choose two types of extra credit in this class. Extra credit may be applied to any of the essays, regular exams, or presentation grades. It may not be applied to presentation papers, participation and attendance, or final exam grades. Indicate, in writing somewhere on the extra credit paper, where you would like the credit to go.

A. Two points of extra credit on any written assignment or exam of your choosing will be given for attending approved lectures around campus and writing a three-paragraph summary of the event; follow the guidelines set out in the description of presentation papers above. (Limit of 12 points total)

B. Up to twenty points of extra credit will be give for completing a book report on a book from the list provided at your request. The report must be four-to-five typed, double-spaced pages and be critical in nature. Thus, no more than one quarter of the paper should be devoted to reciting the theme of the work, with the majority of the paper devoted to critical evaluation. (Limit of one book report)

## Reading and Due Date Calendar

You will be expected to read between 60 and 80 pages a week in this course. This makes it extremely difficult to try to cram before exams. You should make a strong effort to complete most readings during the week in which they are assigned.

I suggest you keep a notebook for readings. For each reading I suggest you briefly write down the author's theme or thesis, major points, and evidence. Also I would make a list in this notebook of any highlighted or new terms and concepts. Doing this will cut down your study time in preparing for essays and exams.

## Foundations

Week 1: Introduction
LeLoup: Chapter 1

Additional Readings[1]:

Manheim, J. B., & Rich, R. C. (1986). Chapter 1: The research process. *Empirical political analysis: Research methods in political science* (2nd ed.), (pp. 6-12). New York: Longman.

Dye, T. R. (1991). Elitism in a democracy. In G. McKenna & S. Feingold (Eds.), *Taking sides: Clashing views on political issues* (7th ed.), (pp. 4-13). [New York: St Martin's Press.] Guilford, CT: Dushkin.

Dahl, R. (1986). Pluralist democracy in the United States. In R. Harmel (Ed.), *American government: Readings on continuity and change* (2nd ed.), (pp. 466-472). New York: St. Martin's Press.

Carroll, S. (1985). Chapter two: Democratic theory and the representation of women. *Women as candidates in American politics* (pp. 20-25). Bloomington: Indiana University Press.

W. E. B. Du Bois. (1989). The souls of Black folk. In K. M. Dolbeare (Ed.), *American political thought* (2nd ed.), (pp. 407-412). Chatham, NJ: Chatham House.

Weeks 2 and 3: The Constitution and Federalism
LeLoup: Chapters 2 and 4; Appendix: Federalist Papers 10 and 51; Declaration of Independence; Constitution with the Bill of Rights.

Additional Readings:

Adams, S. (1989). Against adoption of the Constitution: Dissent of a Pennsylvania minority; Letter from Samuel Adams; Letters from a federal farmer. In K. M. Dolbeare (Ed.), *American political thought* (2nd ed.), (pp 29-35). Chatham, NJ: Chatham House.

Evans, S. M. (1989). "But what have I to do with politicks": The revolutionary era. *Born for Liberty: A history of women in America* (pp. 36-47). New York: The Free Press.

Marshall, T. (1989). The Constitution: Past and present. In H. Levine (Ed.), *Point counterpoint: Readings in American government* (3rd ed.), (pp 5-9). New York: St Martin's Press.

Foster, G. (1990). The intellectual legacy of our Constitution. In H. E. Shuman & W. R. Thomas (Eds.), *The Constitution and national security: A bicentennial view* (pp. 13-36). Washington, DC: National Defense University Press.

Week 4: Political Economy
LeLoup: Chapter 3

Additional Readings:

Goldin, C. (1990). The political economy of gender. *Understanding the gender gap: An economic history of American women* (pp. 185-210). New York: Oxford University Press.

Mantsios, G. (1995). Class in America: Myths and realities. In P. S. Rothenberg (Ed.), *Race, Class, Gender in the United States: An integrated study* (3rd ed.), (pp. 131-143). New York: St. Martin's Press.

Pohlman, M.D. (1990). Chapter 5: Functions of the welfare state. *Black politics in conservative America* (pp. 72-95). New York: Longman.

Week 5: Civil Rights and Civil Liberties
LeLoup: Chapters 5 and 6

Additional Readings:

U.S. Commission on Civil Rights. (1995). The problems: Discrimination. In P. S. Rothenberg (Ed.),*Race, Class, Gender in the United States: An integrated study* (pp. 70-80). New York: St. Martin's Press.

U.S. Commission on Civil Rights. (1988). Affirmative action in the 1980s: Dismantling the process of discrimination. In P. S. Rothenberg (Ed.), *Race, Class, Gender in the United States: An integrated study* (pp. 242-250). New York: St. Martin's Press.

Brigham, J. (1988). Development of the right to privacy. In R. Harmel (Ed.), *American government: Readings on continuity and change* (2nd ed.), (pp. 65-68). New York: St. Martin's Press.

Frye, M. (1995). Oppression. In P. S. Rothenberg (Ed.), *Race, Class, Gender in the United States: An integrated study* (3rd ed.), (pp. 81-84). New York: St. Martin's Press.

## Linkages

Week 6: Public Opinion and Political Behavior
LeLoup: Chapter 7

Additional Readings:

Pogrebin, L. C. (1986). Sexism in American culture. In J. D. Barber & B. Kellerman (Eds.) *Women leaders in American politics* (pp. 174-189). Englewood Cliffs, NJ: Prentice-Hall.

King, M. L., Jr. (1989). Martin Luther King, Jr., Letter from a Birmingham city jail. In K. M. Dolbeare (Ed.), *American political thought* (2nd ed.), (pp. 526-533). Chatham, NJ: Chatham House.

Carroll, B. A. (1986). Direct action and constitutional rights: The case of the ERA. In J. Hoff-Wilson (Ed.), *Rights of passage: The past and future of the ERA* (pp. 63-75). Bloomington: Indiana University Press.

Kenney, C. (1989). They've got your number. In C. J. Allan & B. A. Loomis (Eds.), *American politics: Classic and contemporary readings* (pp. 172-183). Boston: Houghton Mifflin.

Week 7: Political Parties
LeLoup: Chapter 8

Additional Readings:

Levine, H. M. (Ed.). (1989). Chapter 8: Will political parties continue to decline in importance? *Point counter-point: Readings in American government* (3rd ed.), (pp. 144-148). New York: St. Martin's Press.

Freeman, J. (1986). The women's movement and the 1984 Democratic and Republican conventions. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 235-245). Englewood Cliffs, NJ: Prentice-Hall.

Lowi, T. J. (1989). Toward a more responsible three-party system. In C. J. Allan & B. A. Loomis (Eds.), *American politics: Classic and contemporary readings* (pp. 254-262). Boston: Houghton Mifflin.

Week 8: Elections and Campaigns
LeLoup: Chapter 9

Additional Readings:

Steinhem, G. (1986). A woman runs for Vice-President. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 235-245). Englewood Cliffs, NJ: Prentice-Hall.

Levine, H. M. (Ed.). (1989). Chapter 7: Does private funding for congressional elections give undue influence to political action committees? *Point counter-point: Readings in American government* (3rd ed.), (pp. 130-142). New York: St. Martin's Press.

Sapiro, V. (1987). Chapter 5: Electoral participation. *Women, political action and political participation* (pp. 16-20). Washington, DC: American Political Science Association.

Staples, R. (Fall, 1982). Tom Bradley's defeat: The impact of racial symbols on political campaigns. *The Black Scholar, 13*(6), 37-45.

Week 9: Mass Media and Interest Groups
LeLoup: Chapters 10 and 11

Additional Readings:

Mandel, R. (1986). Women and the art of media politics. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 235-245). Englewood Cliffs, NJ: Prentice-Hall.

Parenti, M. (1989). The mass media: Free and independent? In C. J. Allan & B. A. Loomis (Eds.), *American politics: Classic and contemporary readings* (pp. 316-327). Boston: Houghton Mifflin.

McFarland, A. (1990). Public interest lobbies vs. minority factions. In A. G. Serow, W. W. Shannon, & E. C. Ladd (Eds.), *The American polity reader* (pp. 433-441). New York: Norton.

## Structures

Week 10: Congress
LeLoup Text: Chapter 12

Additional Readings:

Levine, H. M. (Ed.). (1989). Chapter 7: Does Congress serve the public interest? *Point counter-point: Readings in American government* (3rd ed.), (pp. 208-223). New York: St. Martin's Press.

Abzug, B. S. (1986). Bella Abzug enters the House of Representatives. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 272-283). Englewood Cliffs, NJ: Prentice-Hall.

Graham, F., Jr. (1986). Margaret Chase Smith and the Senate fight against Joe McCarthy. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 283-291). Englewood Cliffs, NJ: Prentice-Hall.

Hunt, Albert R. (1989). In defense of a messy Congress. In C. J. Allan & B. A. Loomis (Eds.), *American politics: Classic and contemporary readings* (pp. 404-441). Boston: Houghton Mifflin.

Week 11: The Executive Office and the Bureaucracy
LeLoup: Chapters 13 and 15

Additional Readings:

Tulis, J. (1989). The two Constitutional presidencies. In M. Nelson (Ed.), *The presidency and the political system* (pp. 85-113). Washington, DC: Congressional Quarterly.

Lamson, P. (1986). Eleanor Holmes Norton reforms the Equal Employment Opportunity Commission. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 340-344). Englewood Cliffs, NJ: Prentice-Hall.

Week 12: The Struggle to Govern
LeLoup: Chapter 14

Additional Readings:

Pohlmann, M. D. (1990). Chapter 8: The legislative arena. *Black politics in conservative America* (pp. 162-189). New York: Longman.

Jordan, B., & Hearon, S. (1986). Barbara Jordan on the principles of impeachment. In J. D. Barber & B. Kellerman (Eds.), *Women leaders in American politics* (pp. 313-319). Englewood Cliffs, NJ: Prentice-Hall.

Fisher, L. (1988). The war powers resolution. In A. Shank (Ed.), *American politics, policies, and priorities* (5th ed.), (pp. 462-487). Boston: Allyn and Bacon.

Week 13: The Courts
LeLoup: Chapter 16

Additional Readings:

Reiman, J. H. (1979). The rich get richer and the poor get prison. *The rich get richer and the poor get prison: Ideology, class and criminal justice* (pp. 95-137). New York: John Wiley.

Mezey, S. G. (1990). Women and law from a feminist perspective. In S. Ruth (Ed.), *Issues in feminism: An introduction to women's studies* (2nd ed.), (pp. 346-356). Mountain View, CA: Mayfield.

## Public Policy

Week 14: Domestic Policy
LeLoup: Chapters 18 and 19

Additional Readings:

Harrington, M. (1990). The new American poverty. In A. G. Serow, W. W. Shannon, & E. C. Ladd (Eds.), *The American polity reader* (pp. 654-658). New York: Norton.

Elwood, D. (1987). Families headed by women. *Divide and conquer: Responsible security for America's poor* (pp. 31-47). Occasional Paper Number One: Ford Foundation Project on Social Welfare and the American Future. New York: Ford Foundation.

Franklin, R. S. (1988). Race, class and gender beyond the welfare state. In P. S. Rothenberg (Ed.), *Race, Class, Gender in the United States: An integrated study* (pp. 391-401). New York: St. Martin's Press.

Commoner, B. (1989, September/October). Why we have failed. *Greenpeace*, pp. 12-13.

Week 15: Foreign Policy
LeLoup: Chapter 20

Additional Readings:

Beckman, C. et al. (1989). Nuclear weapons, war, and morality. *The nuclear predicament* (pp. 206-211).

J. D. Barber, & B. Kellerman. (Eds.). (1986). Chapter 29: Foreign policy, Patricia Derian versus Jeane Kirkpatrick on human rights in Latin America. *Women leaders in American politics* (pp. 353-379). Englewood Cliffs, NJ: Prentice-Hall.

Brown, L. R., Flavin, C., & Postel, S. (1990). Picturing a sustainable society. In L. Starke (Ed.), *State of the world, 1990: A Worldwatch Institute report on progress toward a sustainable society* (pp. 173-190). New York: Norton.

## Endnote

[1] I provide titles for chapters used from non-edited texts throughout this bibliography. I hope this gives a better sense of the course content.

# PROJECT GAIN: GET AHEAD IN NURSING

by
Lorraine D. Williams

Project GAIN (Get Ahead in Nursing) is a special academic/social support system implemented at Southern Illinois University at Edwardsville (SIUE) to increase the recruitment, retention, and success of disadvantaged minority students who wish to select professional nursing as a career. The student population is minority, disadvantaged students. Minority students are identified as African Americans, Asian Americans, Native Americans, Alaskan Natives, Hispanic Americans, and Pacific Islanders. Disadvantaged students are identified as any student of any race or ethnicity who has been unable to achieve his/her goal of becoming a professional nurse because of academic, social, financial, or environmental constraints.

Project GAIN addresses identified academic constraints to enhance goal achievement of the student participants by establishing academic support programs of tutoring (peer and faculty), mentoring (peer and faculty), computer-assisted instruction (CAI) labs with lab assistants, and a selection of nursing tapes and videos that can be borrowed for reinforcement of information covered in classes. Social constraints are addressed through a Networking Organization. The Networking Organization is multipurpose and serves to obtain social, academic, and financial support for students within the university as well as the general community. The general community yields professionals at many levels who serve as role models, presenters, and Big Brothers/Big Sisters. Some give various students the opportunity to shadow them in their work place. Financial constraints are addressed by helping the students obtain special scholarships and by assisting them with small stipends through a Higher Education Cooperation Act grant from the Illinois Board of Higher Education. Environmental constraints are identified as living conditions that keep students from acquiring sufficient learning techniques, communication skills, interpersonal skills, and intrapersonal skills, to learn and progress successfully toward graduation. To address these encumbrances, students are required to take *Empowering the Nursing Student* (N-112) when admitted to Project GAIN.

To be admitted to Project GAIN, a student must

1. have minority status,
2. be disadvantaged,
3. fall within the federal low-income guidelines,
4. have an ACT score of 18 or below,
5. demonstrate academic difficulty,
6. need academic development courses that yield no college credit, and
7. demonstrate academic/clinical difficulty in performance in a culturally diverse environment.

The goal of this program is to assist minority, disadvantaged students to achieve success in a two- or four-year nursing program. At the present time we have 107 student participants in Project GAIN, 20 from four community colleges and 87 from SIUE.

When a student takes *Empowering the Nursing Student*, he/she earns two credit hours toward graduation. Students who are not participants in Project GAIN may also enroll in the course. The agenda to which this course responds is the enhancement of the academic, social, and other skills necessary to be successful graduates from a two- or four-year program in nursing.

## *Empowering the Nursing Student* Syllabus

### Course Description

Elective: Introduction to the nursing profession and university community. Encourages a sense of empowerment among students by developing their abilities to actively take charge of their collegiate experiences.

### Prerequisites

Academic advisement in the School of Nursing.

### Overview of the Course

*Empowering the Nursing Student* is a multifaceted course that is designed to assist participants in the enhancement of academic skills; in the transitional adjustment from high school to college life and responsibilities; in the expansion of decision making, organizational and leadership skills for interpersonal and social success; in the expansion of study strategies for academic success; and in the development of self-evaluation activities to objectively monitor personal progress in performance in each course of study throughout the curriculum. Another component of this course addresses the need to enhance the communication/ interpersonal skills and knowledge base of the student participants as these relate to cultural and ethnic diversity.

Student participants are encouraged to examine their personal attitudes, beliefs, and values in relation to cultural and ethnic diversity. This self-evaluation is crucial because of their expectations of becoming a professional nurse (RN) who might work in situations with people who will be diverse in ethnicity and culture. This course offers students the opportunity to network in a cooperative, supportive environment that allows each student to explore his or her personal views of ethnic and cultural diversity and then develop a realistic, accepting attitude that enhances their interaction in situations that involve ethnically and culturally diverse people.

To address ethnic and cultural diversity, learning activities and experiences are multifaceted. The learning experiences are designed to assist each student in internalizing and personalizing concepts of ethnic and cultural diversity and to make adjustments in personal values and attitudes as each is able. Specific projects are developed which allow for observation and participation in multicultural and ethnically diverse settings. Each student uses the Nursing Process to determine the existence of needs/problems, to develop strategies that address needs/problems, and to develop criteria to evaluate the effectiveness of their interventions. Each student group is given a special project to develop. The student groups discuss their projects in class and receive suggestions and analysis by classmates to use or discard at their discretion.

## Philosophy of Course

The philosophy of *Empowering the Nursing Student* embraces the tenets presented in the philosophy of SIUE and SIUE School of Nursing and incorporates these tenets throughout the content of the course, especially the section which addresses cultural diversity. The philosophies of both the university and the school of nursing address the value of individual dignity, wellness of mind, body, and spirit, the elevation of the deprived, disadvantaged student, and educational and social inclusiveness of persons from diverse cultures.

This course provides students with information and techniques to build self-confidence and enhance the following skills: leadership, communication, organization, goal setting, time/money management, decision making, study, test taking, flexibility in adjustment to transitional situations, self-evaluation, and successful participation in culturally diverse groups as a participant or a leader. Students are encouraged to become actively involved in campus and community projects that expand their opportunities to meet and assist persons who are culturally, socially, and economically different. We have an ongoing commitment to assist students in understanding themselves and their own cultures and how they intermingle in the fabric of the greater society. As one increases understanding of the self, one can begin to increase understanding of others.

When students complete *Empowering the Nursing Student*, they have enhanced academic and social skills that prepare them for a successful college experience. The content of the course lays a foundation of theory, concepts, and approaches to other courses that are prerequisites for admission to the nursing program as well as to the initial nursing classes.

## Course Objectives

Upon completion of this course, the student will be able to:

1. discuss the benefits of the social/academic environment of SIUE in relation to the achievement of personal immediate and future educational goals;

2. use all experiences to strengthen and broaden interpersonal and communication abilities in order to build positive relationships in any culturally or ethnically diverse academic or social setting;

3. use multiple positive intelligence strategies to enhance personal and academic growth in an educational environment that is ethnically and culturally diverse;

4. participate in experiences that enhance opportunities for success as a leader in a professional career choice in nursing; and

5. outline a personal strategic plan of approach for achieving the goal of becoming a professional nurse capable of extending personal, caring nursing activities to populations that are ethnically and culturally diverse.

Planned Learning Experiences

Lecture
Group discussion and learning groups
Role playing and games/simulations
Development of portfolio of own achievements
Maintenance of log of networking
Activities which enhance learning strategies and coping skills to accomplish academic and personal success
Field trips (on and off campus) at the discretion of the instructor
Guest presentations
Audiovisual and videotaping sessions

Evaluation Methods

| | |
|---|---|
| Examination (2) | 10% each |
| Midterm | 10% |
| Final | 15% |
| Class participation/attendance | 10% |
| Take home assignments | 20% |
| Success paper | 20% |
| Contract grading system | 15% |

For a grade of C students must attend 90 percent of the class sessions or contact the instructor about their inability to do so, complete all pre- and post-testing, complete all take-home assignments, and pass all tests with a grade of 70 percent or above.

For a grade of B the student will successfully complete all C work and will also write a weekly log on networking experiences. This should reflect behavior, thoughts, and feelings about networking and include all types of networking systems experienced during the course--professional, social, informal.

For a grade of A the student will successfully complete all B and C work and will write a short paper (seven pages in length) on personal strategies for taking charge to achieve academic success in nursing. DUE: Three weeks before final examination. Date will be announced in class.

## Dress Code for Field Experiences

Professional dress is required when students go on field experiences as a class. Check with instructor as to proper attire.

## Attendance, Missed Tests, Late Assignments

The student must notify the instructor **prior** to missing an exam or quiz in order to be eligible for a make-up test. Arrangements for make-up testing must be made immediately. Failure to make arrangements may lead to a zero for that test score. Exams and answer sheets must be turned in at the end of the test period to receive a grade.

## Required Texts

Ellis, D. B. (1991). *Becoming a master student*. Rapid City, SD: College Survival, Inc.

Williams, R. L., & Long, J. D. (1991). *Manage your life*.

Supplemental Texts: Students will be expected to seek out texts and references from campus and other resources on strategies that enhance academic success.

## Manual of Style

American Psychological Association (APA) (1983). *Publication manual of the American Psychological Association* (3rd ed.). Washington, DC: Author.

## Handbook Policy

Students are reminded to review their *School of Nursing Handbook* for current policies and procedures.

## Academic Dishonesty Statement

**Academic and professional ethics**: Cheating, plagiarism, and dishonesty **of any kind** is a very serious matter and will incur serious consequences. Any student involved in dishonesty or academic misconduct may fail the course and a letter to that effect may be sent to the Office of Student Affairs, the Dean of the School, and the Chair of the Department. We will follow the university policy on plagiarism and academic misconduct as outlined and defined in the SIUE *Undergraduate Catalogue* and the *Student Conduct and Student Grievances: Rights and Responsibilities*.

## Regulation of Nursing Practice

The Illinois Nursing Act of 1987 and its Rules for Administration, Licensure and Discipline govern the education of nursing students and faculty activities for this purpose. The purposes of the Act are to protect the health, welfare, and safety of the citizens of Illinois receiving nursing services and ensure that the practice of nursing receives the confidence of the public. All students must know the Illinois Nursing Act of 1987 and the Rules for its administration. The Act and Rules are available for review in the office of the Associate Dean for Academic Affairs in the School of Nursing and at the Reserve Desk in the Library. You may get your own copy by writing or phoning the Department of Professional Regulation, 320 W. Washington Street, 3rd floor, Springfield, IL 62786, phone 217-782-0458.

## Guidelines for Success Paper

Purpose:

The student will write a short paper that gives personal strategies used for taking charge to achieve academic success.

Requirements:

1. Discuss at least two strategies used during *Empowering the Nursing Student*.
2. Describe each strategy. State how it improved your self-management behavior. Were reinforcers used? Describe them and how they were used. Was it a successful strategy? Would you recommend it to a peer? Are you still using reinforcers?
3. Explain how the personal strategies will influence your academic success.
4. Review literature on success strategies and use at least three references to document strategies you write about.

Grade Scale For Success Paper as Follows:

Originality = 20 points
Content = 20 points
Structure = 20 points
Format = 20 points
Research = 20 points

90 - 100 = A
80 - 89 = B
70 - 79 = C
60 - 69 = D
Below 60 = E

Use the APA manual as a guideline for format and documentation. Paper, not to exceed seven pages, must be typewritten, preferably using a word processor in the computer lab.

## Guidelines for the Log

Include any activity(ies), internal and external, to class.

1. Describe the group or individuals who provide you with information, who give critical reviews and feedback, who contribute to your overall goals, and who offer personal and professional support.
2. Explain how you developed and maintained peer skills in order to establish and maintain contacts with your peers (nursing and other students).
3. Discuss the strategies you used to establish and maintain contacts with an instructor.
4. Discuss obstacles encountered in the development of your networks and how you overcame them.
5. Keep track of strategies/techniques used to accomplish academic success. **Make at least one entry per week.**

*Log to be kept in SEPARATE notebook. Logs to be turned in at midterm and one week prior to the examination. Dates will be announced in class.

## Unit I: Introduction and Needs Assessment (4 hours)

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Demonstrate ability to establish positive relationships in a culturally diverse setting. | Groups organized (4/group)<br>Mingling Time - 10 minutes | A. Getting to know each other |
|  | Lecture/discussion | B. Overview to course |
| Identify three philosophical concepts from the University and School of Nursing which relate to own self-development and tenets. | Discuss handouts of objectives, philosophy, mission, and organizational charts of SIUE and SIUE School of Nursing. | C. Learning about your university<br>1. Introduction to SIUE<br>a. Objectives<br>b. Philosophy/Mission<br>c. Organizational chart<br>2. Requirements to maintain academic viability |
|  | Discuss handouts of philosophy/mission and objectives of School of Nursing. | D. Learning about the SIUE School of Nursing<br>1. Introduction to School of Nursing<br>a. Objectives<br>b. Philosophy/Mission<br>c. Organizational chart |
| Compare philosophies and missions of University and School of Nursing and their relationships. | Record findings of support statements and relationship between the two documents. |  |
|  | Discuss relationship of philosophy/mission and objectives of University and School of Nursing. | 2. Requirements for admission, retention, and graduation |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Identify five perceived barriers and five perceived support systems in the SIUE academic/social environment that impact the accomplishments of personal goals. (Academic, social, career, etc.) | In-class discussion, present individual interpretation of findings of relationships between the University and School of Nursing documents.<br>View video: *What do you want?* | |
| Use self-assessment data to identify own strengths as a base upon which to build own knowledge and skills. | Complete all pre-tests. | E. Pre-testing<br>1. Myers-Briggs<br>2. Self-Esteem Inventory<br>3. Freshman Fears Inventory<br>4. Self-Assessment |
| | Lecture/discussion | |
| | Read: Ellis, Chapters 1 & 2<br>Williams & Long, Chapters 1 & 13<br>Read: Ellis, pp. 248-251 | F. The take-charge philosophy<br>1. Self-assessment<br>2. Controlling your behavior<br>3. Addressing conflict<br>4. Locus of control |
| | Lecture/discussion | |
| Demonstrate ability to apply new learning strategies for self-enhancement of knowledge and skills. | Present group reports as assigned.<br>Read: Williams & Long, Chapters 8 & 9, & Ellis, pp. 252-264 | G. Overcoming obstacles<br>1. Self-management strategies<br>2. Increasing happiness and effectiveness of self<br>3. Learning to say yes and no |

## Unit II: Increasing Personal Awareness and Understanding of How Acceptance of Ethnic and Cultural Diversity Impacts Self and Others in the Nursing Profession (8 hours)

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Enhance personal strengths to develop sensitivity and understanding of cultural diversity. | Complete cultural diversity inventory.<br>Compare personal self-esteem inventory and cultural diversity inventory.<br>Write a synopsis of findings.<br>View video: *Developing Cultural Sensitivity* | "A multicultural perspective is a state of mind, a way of seeing and learning that is shaped by beliefs about multiculturalism in American history and culture. . . ."<br>Davidman & Davidman, p. 7. |
| Use the data regarding the concepts of cultural diversity to identify personal ethnic encapsulation. | Discuss definitions of terms under A and their application in U.S. society.<br>Discuss personal responses to the definitions of any one or more of the terms under A. | A. Definitions<br>1. Culture<br>2. Diversity<br>3. Acculturation<br>4. Discrimination/Racism<br>5. Prejudice<br>6. Ethnicity<br>7. Enculturation<br>8. Ethnocentrism |
| Evaluate personal ability to embrace and respect the cultural diversity of other persons. | Research and write five activities that can be used to promote cultural harmony in a culturally diverse environment.<br>View video: *Transcultural Perspectives in Nursing* | B. Historical perspectives on contributions to nursing by persons from culturally diverse backgrounds<br>C. Overview of nursing theorists who addressed the health/nursing needs of persons from culturally diverse backgrounds |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| | List five actions of a nurse that can promote feelings of autonomy and self-worth when caring for clients from culturally diverse backgrounds. | "Understanding the significance of culture and its impact on clients' mental and physical health is of foundational importance for nurses in all settings of health care delivery. This understanding and awareness are integral to the nursing process; they form and affect assessment, diagnosis, outcome planning, intervention and evaluation of clients."<br>Fortinash & Holoday-Worret, p. 71 |
| Discuss psychosociocultural factors that impact the development of self-concept and self-worth. | Write one paragraph that describes your personal feelings about each of the following: | D. Basic assumptions of personal development<br>1. Valuing self |
| Analyze personal behavioral responses associated with personal self-concept when race/ethnicity alluded to in a culturally diverse setting. | Personal potential<br>Personal standards<br>Ideal self<br>Personal life goals (2). | a. Increasing awareness of self-worth<br>b. Building upon personal strengths<br>c. Planning change |
| Evaluate personal feelings regarding personal heritage and the heritage of others within a culturally diverse setting. | Review handout "Ten valuing strategies."<br>Write two sentences that describe the application of the "Ten valuing strategies" to self. | 2. Valuing heritage and culture<br>3. Valuing differences |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Use available university or community resources to explore feelings and possible solutions that build bridges.<br>Explore multiple roles in social relationships.<br>Discuss ways that one can demonstrate value for differences.<br>Analyze stressors that precipitate personal negative responses in culturally diverse settings.<br>Develop a personal educational program to promote ability to cope with negative interactions in culturally diverse settings.<br>Demonstrate personal acceptable interpersonal skills that maintain open channels of communication in culturally diverse situations. | Present a self-disclosure scenario related to an experience with a culturally diverse person that caused personal positive or negative feelings and your response to the scenario.<br>Review and discuss university and community support systems that promote successful interactions in culturally diverse settings.<br>Discuss psychosocial factors that enhance or inhibit effective communication and interactions in culturally diverse situations.<br>Discuss hypothetical life experiences that might establish a basis for feelings of fear/inadequacy. | E. Human relationships<br>1. Personal relationships<br>a. Homogeneous racial groups<br>b. Heterogeneous racial groups<br>c. Sociocultural stressors in relationships<br>1) Labeling of others by dominant group in culturally diverse settings<br>2) Indifference demonstrated in relationship by dominant group in culturally diverse settings<br>3) Personal feelings of powerlessness experienced by minorities in culturally diverse settings<br>4) Psychological disconnection by minorities to preserve personal psyche and integrity in a culturally diverse setting |

| UNIT OBJECTIVES | STUDENT PREPARATION LEARNING RESOURCES |
|---|---|
| Evaluate own need/tendency to migrate toward or join another person or group of the same ethnicity and race in a culturally diverse setting. | |
| Develop adaptive mechanisms to penetrate protective borders of persons from culturally diverse backgrounds. | |

| TION/ CES | CONTENT |
|---|---|
|  | "To accomplish the goal of intergroup/intragroup harmony, teachers provide knowledge, skill training and a classroom environment that leaves individual students better prepared to live and work with members of their own social group as well as members of different culture and ethnic groups."<br>Davidman & Davidman, p. 6.<br>d. Psychological stresses of interpersonal interactions in culturally diverse groups<br>1) Fear of personal ability to succeed in culturally diverse settings<br>2) Fear of being devalued by dominant groups in culturally diverse settings<br>3) Fear of rejection by dominant groups in culturally diverse settings<br>Phelan, Davidson, and Yu completed a study that identified the multiple worlds of students. Their model is applicable to the multiple worlds of any student. |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| | Discuss multiple role transitions related to each relationship of #2. Explore ways to develop and demonstrate request and acceptance for persons in #2 from culturally diverse backgrounds. | Within the "larger socioeconomic community, a career in nursing could be included. The multiple world approach . . . transcends . . . categories . . . to consider boundary crossing and adaptation for all students." |
| Demonstrate ability to adapt appropriately to each role change in culturally diverse settings. | Role play:<br>Interactions that explore the cultural diversity of<br>a) Language<br>b) Social health rituals<br>c) Economic situations<br>d) Educational levels | 2. Professional relationships<br>a. Patients<br>b. Peers<br>c. Subordinates<br>d. Superiors |
| Use specific techniques to reduce and control stress. | View video: *Managing Stress: Learning to Live with Stress*<br>Discuss strategies that can be used for stress management. | F. Stress management in culturally diverse settings<br>1. Identifying stress triggers<br>2. Developing/implementing stress management techniques<br>3. Evaluating stress management |
| Enhance personal strengths to develop sensitivity and understanding of cultural diversity. | | |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Evaluate differences in responses to communication based upon the pattern/role/technique used.<br>Outline strategies to demonstrate how activities of social-skills training can impact nursing care for culturally diverse populations. | Role play<br>In groups of two, the students will choose one component of a two-way communication enactment in each activity under G.<br>Class discussion of feelings in each role to follow the enactments | G. Social-skills training for successful interactions in culturally diverse groups<br>1. Getting started/giving input<br>2. Participating<br>3. Taking turns<br>4. Sharing<br>5. Listening/answering<br>6. Assisting<br>7. Giving feedback for evaluation |
| Demonstrate understanding of the concept "caring" as a critical component of a health-care professional who serves all persons on a health-illness continuum.<br>Analyze how the impact of the cultural dimensions of a person can affect both the health care given and the health-care giver.<br>Analyze personal behavioral responses associated with personal self-concept when race/ethnicity alluded to in a culturally diverse health-care setting.<br>Evaluate personal feelings regarding personal heritage and the heritage of others within a culturally diverse setting. | Read: Spector, Chapters 1 & 3 and Ellis, Chapter 2<br>View video: *Cultural Assessment*<br>Read: Spector, Chapter 4<br>Interview parents, grandparents, etc. to trace your family's health-care practices. Individual voluntary report to class. | H. Caring for patients from culturally diverse backgrounds on the health illness continuum<br>1. Definitions<br>2. Health-care delivery systems<br>3. Health-care delivery to persons from culturally diverse backgrounds<br>a. Health beliefs and practices of varied cultures in the U.S.<br>b. Availability and use of health-care systems<br>4. Appropriateness of health care in culturally diverse settings<br>5. Cost factors associated with diversity in health care |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Demonstrate understanding that the uniqueness of each person has been influenced by ethnicity, culture, attitudes, values, beliefs, environment, and significant others within the environment. | Read: Spector, Chapters 2 & 5<br>Class discussion of health practices of various cultures | I. Preventive practices<br>1. Primary precautions<br>2. Secondary precautions<br>3. Tertiary precautions |
| Participate in experiences that expand understanding and awareness of the health, caring, teaching needs of persons from diverse cultural and ethnic origins. | | |
| Create a milieu in which both the caregiver and the client feel valued and accepted in situations that are ethnically and culturally diverse. | Visit a health care facility of choice to interview staff and clients. Write and submit a report of findings in an interaction format. | J. Alternative health-care remedies among culturally diverse populations<br>1. Natural remedies<br>2. Christian Science<br>3. Osteopathic medicine<br>4. Chiropractic<br>K. Preventive practices<br>1. Primary prevention<br>2. Secondary prevention<br>3. Tertiary prevention<br>L. Alternative health care remedies<br>1. Natural remedies<br>2. Christian Science<br>3. Osteopathic medicine<br>4. Chiropractic |

**Unit III: Achieving Academic/Social Success in a Culturally Diverse University Program in Nursing (6 hours)**

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Use available support systems to analyze personal learning needs.<br>Use concepts from consultations, readings, and class discussion to develop own strategies for successful learning. | Read: Ellis, Chapter 8<br>Read: Williams & Long, Chapters 6 & 7<br>Lecture/discussion<br>Meet with mentor weekly.<br>Attend networking meetings.<br>Use all tutoring services needed.<br>View video topics:<br>*Putting It All Together*<br>*Reach Inside*<br>Lecture/discussion<br>Read: Ellis, Chapter 11<br>Read: Williams & Long, Chapters 4 & 5<br>View video topic:<br>*Today & Tomorrow* | A. Supportive relationships<br>1. Mentoring<br>2. Networking<br>3. Tutoring<br>B. Personal health and hygiene for achievement of "Healthy People 2000" concept<br>1. Health assessment<br>a. Maintenance of physical and psychological well-being<br>b. Health needs<br>c. Coping strategies and assertiveness<br>1) Nutrition<br>2) Activity<br>3) Infection control<br>2. Preparation and planning for change<br>3. Decision making |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Design a strategic plan for successful matriculation through two semesters in the University or School of Nursing.<br>Demonstrate methods of developing planned change strategies necessary for adaption to new situations.<br>Select strategies, skills, and resources discussed in class for use in success paper.<br>Present appraisal of personal effectiveness when using success strategies discussed in class.<br>Maintain a journal which depicts strategies, skills, and resources used to enhance own success. | Read: Ellis, Chapter 3<br>Read: Williams & Long, Chapter 2<br>Complete a time schedule.<br>Use Writing Lab to complete assigned paper.<br>Lecture/discussion<br>Participate in Computer Lab orientation.<br>Read: Williams & Long, Chapter 10<br>Read: Ellis, Chapters 4, 5, 6, & 7<br>Read: Ellis, pp. 10-13<br>Read: Ellis, pp. 350-351 | C. Time management<br>1. Setting priorities<br>2. Identifying resources<br>3. Scheduling skills<br>D. Learning style inventory and academic enhancement strategies<br>1. Listening<br>2. Memory techniques<br>3. Reading skills<br>4. Note-taking/study guides<br>5. Test-taking skills<br>6. Study environment<br>7. Study groups<br>E. Midterm examination |

## Unit IV: How to Work and Survive Within the University System (4 hours)

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Utilize available university and community resources which will provide the supportive assistance necessary to survive and excel in the achievement of personal and academic goals. | Oral presentation on one of the resources in the community that can assist with:<br>1. Academics<br>2. Substance abuse<br>3. Library search<br>4. Financial aid<br>5. Health problems<br><br>Locate at least five resources available to students in the university system to be discussed in class.<br><br>Read: Ellis, Chapter 13<br><br>Obtain literature from two university resource areas to share with class during discussions.<br><br>Complete and submit a one-page paper on the variety of library services and resources (Scavenger Hunt). | A. Learning about student resources in the community<br><br>B. University resources<br>1. Library<br>2. Financial aid<br>3. Housing<br>4. Self-instruction lab<br>5. Academic tutoring<br>6. Counseling<br>7. Instructors<br>8. Science lab<br>9. Chemistry lab<br>10. Computer-assisted instruction lab<br><br>C. Interpersonal communication<br>1. Personal skill assessment<br>2. Enhancing communication skills<br>3. Effective communication techniques |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Demonstrate use of communication skills and interpersonal strategies that assist in the development of positive approaches to learning experiences in culturally diverse encounters within the university and community.<br>Participate in experiences that enhance the development of self-confidence and other characteristics necessary for success. | Read: Ellis, pp. 241-246<br>Read: Williams & Long, Chapter 8<br>Lecture/discussion<br>Individual activity<br>Read: Ellis, Chapter 8<br>Use learning labs to enhance skills.<br>Individual activity<br>Write and submit report as assigned.<br>Read: Ellis, Chapter 9<br>Complete computer lab assignment. | D. Managing the learning environment<br>1. Writing skills lab<br>2. Computer lab orientation<br>3. Skills of inquiry |

## Unit V: Becoming a Health-Care Professional (8 hours)

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Give examples of the impact of the development of nursing, its definition and its influence upon health care in society.<br>Use media modules to provide examples of changing roles of professional nurses to address health-care needs in a variety of settings. | View videos:<br>*Nurses Make a Difference*<br>*Sentimental Women Need Not Apply*<br>Read: Ellis, pp. 352-367<br>Interact with visiting speakers.<br>Assignment: Bring classified ads to class from weekend newspaper regarding professional nurse positions.<br>Develop group poster.<br>Handout: Student Handbook | A. Views and analysis of nursing<br>1. Definition of nursing<br>2. Nursing education<br>3. Requirements for admission to SIUE School of Nursing<br>B. Current and emerging roles in Nursing<br>1. Historical perspectives<br>2. Present image of professional nurses |

| UNIT OBJECTIVES | STUDENT PREPARATION/ LEARNING RESOURCES | CONTENT |
|---|---|---|
| Discuss personal/concepts of the role of professional nurses. | CAI in Nursing Computer Lab | C. Expectations of the School of Nursing |
| Use field experiences to enhance learning and articulation of the nursing roles and responsibilities of the professional nurse. | Participate in field experiences.<br>1. Social/cultural trip<br>2. Health facility visit | 1. Academic success<br>2. Interpersonal skills<br>3. Dress requirements |
|  | Individual activity:<br>Write and submit a report on health facility visit.<br>Read: Williams & Long, Chapters 11, 12 & 14 | D. Strategies for success in School of Nursing<br>1. Medical terminology<br>2. Exploring the language of nursing<br>3. Exploring relationships and use of health concepts across disciplines |
|  | Complete final examination. | E. Evaluation and post testing |
|  | Complete course evaluation. | 1. Final examination<br>2. Course evaluations |

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# BOOK REVIEW
# *NEW DIRECTIONS FOR EQUITY IN MATHEMATICS EDUCATION*

Reviewed by
Avril von Minden

**Secada, W. G., Fennema, E., & Adajian, L. B. (Eds.). (1996). *New Directions for Equity in Mathematics Education*. Cambridge University Press, 364 pp. ISBN: 0-521-47152-4 (Paperback: ISBN: 0-521-47720-4)**

Rapid shifts in the demographics of the United States mean that classroom populations are becoming increasingly diverse. A tandem trend is the continuing underrepresentation of Latino, African Americans, and Native Americans in mathematics and science. Taken together, this means that increasing proportions of young men and women will leave public schools without skills or a body of knowledge in these two disciplines. Because competence in mathematics and science are prized cultural capital, their opportunities to access positions of social, political, and economic privilege will be foreclosed.

The discipline of mathematics appears to be an epicenter around which current educational reform efforts have swirled. In the final chapter of *New Directions for Equity in Mathematics Education*, Michael Apple erects a framework for considering research on equity issues in mathematics education, and by extension, in all of schooling, on the foundation of a single question: "Who benefits?" In "Taking power seriously: New directions in equity in mathematics education and beyond," he contends that discussions about content and organization of curricula and teaching within disciplines have been primarily internal. When attempts have been made to go outside a discipline, educators have typically turned toward psychology. He conjectures that the "psychologization" of education has resulted in jettisoning "critical social, political, and economic considerations from the purview of curriculum deliberations" (p. 331). By looking through a lens so exclusively focused on individuals, social structures, race, gender, and class relations remain unseen. He concludes by urging educators to think critically about their endeavors and to be mindful of placing their programs within the larger social context.

My suggestion, when reading *New Directions for Equity in Mathematics Education*, is to read Apple's chapter first. He suggests approaching the book by reading the more general (i.e., more socially critical/external) chapters first. These chapters, 4-7, will provide a background against which to consider the descriptions of real life applications and to ask salient questions concerning the nature of equity in mathematics education. Asking oneself "Who benefits?" while reading these will frame the programs within the broader social context of what it means to teach and to know mathematics in the increasingly diverse culture of the United States.

The book is divided into three parts. Part I, consisting of Chapters 1 through 7, develops the theme of cultural issues in mathematics. Three of the chapters, 1-3, are project reports. They include the QUASAR (Quantitative Understanding: Amplifying Student Achievement and Reasoning), UMTYMP (University of Minnesota Talented Youth

Mathematics Program) and CGI (Cognitively Guided Instruction) projects. Chapter 4, "Making mathematics meaningful in multicultural contexts," by Gloria Ladson-Billings, describes a case study of successful mathematics instruction with African American students. Chapters 5-7 by Walter Secada, Marilyn Frankenstein, and William Tate are social and critical analyses.

The focus of Part II, Chapters 8-11, is gender issues in mathematics education. Gilah Leder (Chapter 8) and Patricia Campbell (Chapter 9) analyze, respectively, psychosocial processes in classroom and out-of-school programs for girls. Suzanne Damarin raises the question, "might there be a feminist mathematics?" (Chapter 10). Finally, George Stanic and Laurie Hart's study focuses on the culture and beliefs within one mathematics classroom (Chapter 11).

Part III, Chapters 12-13, consists of discussions by Lena Khisty and Beth Warren and Ann Roseberry about the impact of language on instruction. Khisty (Chapter 12) examines discourse patterns in bilingual (Spanish-speaking) mathematics classrooms, while Warren and Roseberry (Chapter 13) explore the nature of scientific discourse in bilingual (Haitian-Creole) classrooms.

I would concur with the editors who classify *New Directions for Equity in Mathematics Education* as a must read for general and mathematics educators, cognitive psychologists, and policymakers. And I would agree with Apple's appraisal of the merit of the contributions in that, "they provide cogent attempts at placing teacher-student interaction at the center of curriculum practice" (p. 332).

# MULTICULTURAL MATHEMATICS EDUCATION ANNOTATED BIBLIOGRAPHY

by
Avril von Minden and Lorri Kanauss

The area of mathematics education has developed into a fertile field for scholars interested in psychological, epistemological, and ethical dilemmas faced by mathematics teachers. An ERIC search of the key terms mathematics and multicultural education for the years 1966-1981, 1982-1991, and 1992-1995 reflected a burgeoning literature base with 23 articles, 70 articles, and 86 articles published for those years respectively. The annotated bibliography that follows is composed of readings that address a wide variety of concerns within the purview of multicultural mathematics education.

Andersen, T., & Barta, S. (1981). *Multicultural nonsexist education in Iowa schools: Math & science*. (ERIC Reproduction Services No. 206 461). Published by the Iowa Department of Public Instruction, the document was designed as a pamphlet to assist curriculum committees to develop and implement multicultural nonsexist mathematics and science curricula for both elementary and secondary students.

Bailey, R. (1990). Mathematics for the millions, science for the people: Comments on black students and the mathematics, science, and technology pipeline. *Journal of Negro Education, 59*(3) 239-245. The underrepresentation of African American students in mathematics, science, and engineering is discussed as an issue of national self-interest. Three current trends in U.S. society--(a) reliance on technology, (b) radical shifts in demographics, whereby people of color will constitute majority numbers within the general population, and (c) worsening economic conditions for these groups--are cited as support for the author's argument.

Barba, R. H. (1993). *Multicultural infusion: A strategy for science teacher preparation*. (ERIC Reproduction Services No. 356 229). Traditionally, teacher preparation programs have used an ethnic studies approach. The argument for multicultural infusion as the replacement for this earlier approach is that ethnic studies "does not confront multicultural instruction considerations, nor does it deal with preservice teachers' content area pedagogical knowledge or the need for field experience in a community similar to the one in which they will teach." The author proposes that restructuring education courses in science must rest on the infusion model. Contains 85 references.

Berney, T. D., & Carey, C. (1989). *Computer-assisted bilingual/bicultural multiskills project*. (ERIC Reproduction Services No. 317 079). For related document see ED 298 778). Written under the sponsorship of the New York City Board of Education, this document reports the evaluation results of a program that used computerized and non-computerized instruction to assist 103 native speakers of Haitian Creole/French and Spanish to develop English-as-a-Second Language, native language, and content area skills. Student achievement data analysis revealed that the program met its

objectives. Due to poor parental involvement, the recommendation was made to provide transportation and child care for parents who were members of the parent advisory committee in order to increase committee participation.

Callahan, W. (1994). Teaching middle school students with diverse cultural backgrounds. *Mathematics Teacher, 87*(2), 122-126. Based on his middle school teaching experiences in Florida, the author discusses characteristics of Haitian and Hispanic students. He makes explicit the connections between this information and the 1991 National Council of Teachers of Mathematics Professional Teaching Standards. Teaching techniques, classroom strategies, and ways to assist preservice teachers are described.

Cuevas, G., & Driscoll, M. (Eds.) (1993). *Reaching all students with mathematics*. (ERIC Reproduction Services No. 362 421). Published by the National Council of Teachers of Mathematics, the book is a 17-chapter compilation of success stories, narrated by mathematics teachers, about programs designed to change participation structures in mathematics classrooms for underrepresented groups.

Ernest, P. (Ed.) (1988). *The social context of mathematics teaching*. (ERIC Reproduction Services No. 302 434). Published by Exeter University (U.K.), this text contains seven papers written by staff of University of Exeter's School of Education and by invited outside contributors. The social context of mathematics is the framework for these papers.

Faulkner, J. (1990). White children in a multi-cultural school setting: A valid cause for concern? *Educational Studies, 16*(2), 109-116. This article discusses a study that was done with the two top year groups from two city primary schools. One school was mainly multicultural and the other was mainly monocultural. The results of the study indicated there were no significant differences between the responses of the two populations. Gender, rather than culture, was found to be the main source of difference in the responses.

Fisher, J. C., et al. (1990). *Making "a world of difference" in teacher education*. (ERIC Reproduction Services No. 337 416). A program entitled "A World of Difference" was incorporated into teacher education classes at California State University. This program was designed to reduce prejudice and discrimination. The materials include lessons on United States beliefs and values, prejudice stereotyping, discrimination, scapegoating, and racism. These are lessons which can be incorporated into science, foreign language, mathematics, English, art, and social studies classes. The materials have also been included in several general credential courses. The authors conclude that multicultural education is imperative to improve racial and ethnic relations. Teacher training programs should incorporate multicultural education to ensure that new teachers will be prepared to deal with the students they encounter in a culture undergoing rapid shifts in demographics.

Foody, M., et al. (1990). *Developing a plan for multicultural education.* (ERIC Reproduction Services No. 327-605). Analyses of disaggregated data (IOWA Standardized Tests of Reading and Mathematics) on student achievement within the Syracuse City School District revealed a need for a multicultural curriculum. Five areas are the foci of this report. Recommendations were made for the improvement of (a) curriculum, (b) staff development, © staff recruitment, (d) parent and community involvement, and (e) elementary and middle school programming.

Frankenstein, M. (1990). Incorporating race, gender, and class issues into a critical mathematical literacy curriculum. *Journal of Negro Education, 59*(3), 336-347. Critical mathematical literacy is defined as "the ability to ask basic statistical questions in order to deepen one's appreciation of particular issues . . . and to present data to change people's perceptions of those issues." The author presents a rationale for ethnomathematical knowledge as a means for recruiting people of color into the disciplines of mathematics and science.

Garcia, J. (1988). Minority participation in elementary science and mathematics. *Education and Society, 1*(3), 21-23. African, Latino, and Native Americans do not perform as well as their European American counterparts in mathematics and science classes at the elementary level. Initially, poor performance was attributed to inadequate textbooks and curriculum which portrayed minority groups stereotypically. Garcia lists six techniques to improve classroom experiences in math and science. They include (a) teachers encouraging greater use of textbook illustrations, (b) making more effective use of the career strand, © leading field trips in the community, (d) examining resources from national organizations specializing in nonsexist and multicultural material, (e) using instructional strategies that stress student involvement, and (f) using counselors to diagnose learning difficulties.

Huyghenian, A. (1988). Should maths be multicultural? *Mathematics in School, 17*(1), 28-30. The author asserts that the teaching of math in our schools is founded on assumptions about culture. He discusses several articles focused on the need for multicultural mathematics and stresses the importance of the social processes involved in classroom interactions. Through these interactions students are swayed away from higher levels of math by highly prejudiced social rather than academic judgements.

Hudson, B. (1987). Multicultural mathematics. *Mathematics in School, 16*(4), 34-38. The need to overcome racism and to develop a multicultural mathematics teaching approach is explicated. Three different categories of multicultural issues are discussed including (a) cultural differences between various groups, (b) existing bias in texts and classroom materials, and © social and economic issues that relate to racism. Several examples are listed as means for infusing multicultural issues into the classroom.

Haury, D. (1995). *African Americans in science: Books for young readers.* Clearinghouse for Science, Mathematics, and Environmental Education. (ERIC Document Reproduction Service No. 382 455). The author characterizes culture in the United States as a mosaic. Missing pieces from the picture include the contributions made by scientists, engineers, and inventors who are people of color. The author warns that the underrepresentation of these groups in mathematics and allied technical fields is increasing. This listing of resources and books highlights the contributions of African Americans.

Karp, K. (1994). Telling tales: Creating graphs using multicultural literature. *Teaching Children Mathematics*, 87-91. Emphasis is placed on the importance of making explicit the link between literature and mathematics. The link should be forged out of materials composed of the abilities, interests, and heritages of children. Several examples of the connection between literature and mathematics are described. Stories can help children develop critical thinking skills and stimulate their generation of new insights.

Leonard, L. M., & Tracy, D. (1993). Using games to meet the standards for middle school students. *Arithmetic Teacher, 40*(9), 499-503. Leonard, a sixth grade mathematics teacher, and Tracy, a university mathematics educator, describe rationales for the use of games in mathematics learning. They provide a two-page table of board games related to mathematics. Game prices, vendors, and match-to-Standard (NCTM Standards) for grades five through eight are listed along with two sections entitled, Multicultural Mathematics Materials, Posters, and Activities.

Lissitz, R. (1994). *A longitudinal multiple indicators assessment of an interdistrict transfer program and some implications for multicultural education.* (ERIC Document Reproduction Services No. 374 132). By court order, St. Louis instantiated the Voluntary Interdistrict Transfer Program around 1984. This report, a summary of a mandated three-year study (1990-1993) of the Voluntary Transfer Program, indicated disappointing results. Analyses were conducted on data from standardized achievement measures (Stanford) and a performance-based writing measure for four groups of African American students. The final section of the summary is a listing of possible reasons for the results and suggestions for facilitating improved achievement.

Renaissance Group. (1993). *Educating the new American student.* (ERIC Document Reproduction Services No. 361 289). In 1989, a consortium of 19 universities created the Renaissance Group to improve teacher education on member campuses and to initiate efforts for national teacher education reform. The Renaissance group focuses its efforts in five select areas of need. These areas include early childhood education, science and mathematics education, minority and multicultural programs, instructional technology, and interagency collaboration. The article also describes shifts in the culture of the United States resulting in changing structures for families and, therefore, for classrooms. They argue that teachers in the United States now face a new American student.

Selin, H. (1993). Science across cultures. *Science Teacher, 60*(3), 38-44. The author proposes that only scientific endeavors based on Western science are granted credibility. This article highlighted several scientific and medical accomplishments of African and Native American cultures. These accomplishments include intensive

agricultural schemes, metallurgy, architecture, a calendar and numeration system, surgery, gynecology, and astronomy. Limiting ourselves to only one way of looking at subjects is to deny a rich and fascinating world of knowledge.

Shaw, C. C. (1993). Taking multicultural math seriously. *Social Studies and the Young Learner, 6*(1), 31-32. Statistical analyses reveal a picture of radical demographic shifts in the population of the United States. This trend toward diversity means soon all constituents will have to learn how to live in increasingly diverse communities and classrooms. Gaining an understanding of the big picture of our nation's demographic makeup may be best achieved through visually summarizing numerical data and critically thinking about the implication of population figures. Social math offers a vehicle for achieving these goals. The article lists several methods for incorporating diversity into math problems. These problems encompass all levels of Bloom's cognitive taxonomy and afford opportunities for discussions about diversity.

Skovsmose, O. (1994). *Towards a philosophy of critical mathematics education*. Boston: Kluwer Academic Publishers. The meaning of critical mathematics education is discussed. The major premise of this text is the submergence of humanity within the culture of technology constituted primarily by mathematics. Chapter 10, "Intentionality" contains a discussion on personal fatalism, servility, and achievement. In chapter 11, "Knowing--An Epilogue" mono- and dialogical epistemic theories are compared and contrasted.

Woodrow, D. (1984). Cultural impacts on children learning mathematics. *Mathematics in School, 13*(5), 5-7. Placing students from different cultures in the same classroom seems to emphasize their individual differences. However, much can be done to take account of the effects on learning of the significant languages and visual factors in different cultures. A discussion of multicultural mathematics stresses the importance of including such information to teach social or general information content positively. Examples of such inclusion within mathematics story problems were given to illustrate social topics (e.g., vaccination and literacy classes). Also, possible culture-based cognitive problems and sociopsychological influences relating to learning mathematics were examined.

Yao, E. L. (1984). The infusion of multicultural teaching in the classroom. *Action in Teacher Education, 6*(3), 43-48. The author describes her infusion of multicultural pedagogy within a mathematics class of gifted fourth graders. She discusses curriculum and methods for units on numerals from different cultures, exploration of the abacus, calendars, and money exchange. Students reported positive responses to the units and gained a better understanding and appreciation of their own and other cultures. The basic conceptual framework used by Yao is not limited; it can be easily modified and revised for other age groups in different learning environments.

Zaslavsky, C. (1994). "Africa Counts" and ethnomathematics. *For the Learning of Mathematics, 14*(2), 3-8. The author gives a vivid account of her research involving African mathematics. She reports that when she initiated her research, sources were

scarce, but she does identify sources and discusses ways to use several mathematical practices in the classroom, including an aspect of graph theory and the question of house shape. She concludes with a discussion about the importance of introducing ethnomathematical perspectives into the mathematics curriculum. Teachers also need to see connections between mathematics and other content areas and to integrate them.

Zaslavsky, C. (1991). World cultures in the mathematics class. *For the Learning of Mathematics, 11*(2), 32-36. Classrooms in the United States are composed of children who represent many world cultures. The author avers all children benefit from the inclusion of topics relating to various heritages. The importance of mathematics and culture were emphasized. Numbers, numeration, design, pattern, architecture, and games of chance and skill in relation to several cultures were described. Linking mathematics to other content areas provides a meaningful context for learning and encourages students to become more interested in mathematics.

Zaslavsky, C. (1988). *Integrating mathematics with the study of cultural traditions*. (ERIC Document Reproduction Services No. 303 540). Presented at the 1988 International Conference on Mathematical Education, this paper contains a discussion about the educational failure of ethnic African, Latino, and Native American children and the need to integrate multicultural mathematics (ethnomathematics) with traditional mathematics curricula. A former (1960's) New York City public school teacher and the author of *Africa Counts*, Zaslavsky discusses impediments to achieving the aims of multiculturalism in mathematics teaching.

# *DEALING WITH DIVERSITY:* A TELECLASS

by
J. Q. Adams

*Dealing with Diversity* was developed to help students recognize and appreciate the differences and similarities among the many cultural groups and individuals in U.S. society. Through lectures, interviews, and discussions led by Professor J. Q. Adams, the course explores our nation's changing demographics and the myths and realities surrounding race and ethnicity, class, gender, sexual orientation, ability, and age. Models of interpersonal and intercultural communication are also presented. The teleclass, taped live at Governors State University in University Park, Illinois and distributed nationally by the Public Broadcasting System, consists of 24 one-hour classes. The focus of each of the classes is included in the following outline.

Class 1
Course Overview: Who in the World Is in Here?
Introduction to diverse populations. Definitions. Ethnic/racial, religious, and cultural origins of members of the class. Featuring: Constance Potter, National Archives

Class 2
Social Interaction in Diverse Settings: The SIM's Model
Discussion of a social interaction model which provides students with a common basis for understanding groups and differences among groups.

Class 3
Cross-cultural Communication in Diverse Settings
Basic characteristics and elements of communication. Difficulties of communicating across cultures. Studio Guest: Rebecca Parker, Department of Communication, Western Illinois University

Class 4
Global and National Demographic Trends
World population and U.S. population and trends.

Class 5
Immigration Policy in the U.S.A.
Review of immigration law and how it has influenced the types of people that have come to the United States. Problems of immigrants whose immigrant status is questioned. Featuring: Constance Potter, National Archives; Marian Smith, Immigration and Naturalization Service, Washington, D.C. Studio Guest: Susan Gzesh, Attorney-at-law and Adjunct Professor, Northwestern University

Class 6

Race: The World's Most Dangerous Myth

The concept of race examined from scientific and cultural perspectives. Classifications of race. Racism Quotient Questionnaire. Featuring: Dr. Jerry Hirsch, Professor of Psychology, University of Illinois at Champaign. Studio Guest: Dr. Bem Allen, Professor of Psychology, Western Illinois University

Class 7

Native American Cultures in the U.S.A.: Part 1

Early populations of Native Americans. Rights of Native Americans. Stereotypes about Native Americans. Treaty disputes. The Colville land allotments. Studio Guests: Paul Schranz, Governors State University; Jerry Lewis, Historian, Potawatomi

Class 8

Native American Cultures in the U.S.A.: Part 2

Case study of the controversy regarding displaying remains of ancient Native Americans at Dickson Mounds Museum Burial Grounds, Lewiston, Illinois. Native Americans and respect for the environment. Studio Guests: James Yellowbank, Coordinator, Indian Treaty Rights Committee; Roxie Grignon, T.E.A.R.S.

Class 9

Hispanic American Cultures in the U.S.A.

Multiple ethnic groups classified as Hispanics. Issues of bilingualism. Issue of color in Hispanic society. Studio Guest: Dr. Samuel Betances, Professor of Sociology, Northeastern Illinois University

Class 10

African American Cultures in the U.S.A.: Part 1

The changing statistical and demographic data of African Americans. Causes of demographic differences between African Americans and other ethnic groupings. Afrocentrism. Featuring: Dr. Molefi Asante, Chairman, Afro-American Studies, Temple University. Studio Guest: Edward Johnson, Counselor, Joliet Junior College

Class 11

African American Cultures in the U.S.A.: Part 2

Concepts of African history and religion. The impact of African American images in the media. Poor academic performance of African Americans and how schools perpetuate African American stereotypes. Featuring: Dr. Jawanza Kunjufu, Author

Class 12

Asian American Cultures in the U.S.A.

Overview of the many groups classified as Asian Americans and discussion of their similarities and differences. Contrasting attitudes between first and second generation Asian Americans. Studio Guest: Ngoan Le, Deputy Administrator, Illinois Department of Public Aid

Class 13
Korean Americans in Chicago
Case study of the underlying tension between Chicago's Korean American business community and their African American clientele. Impact of Korean Methodist and African Methodist churches in working together to diffuse racial tension. Studio Guest: Reverend Charles Jordan, St. Mark United Methodist Church

Class 14
European Issues in the U.S.A.
Diversity among the many European ethnic groups in the United States. Problems of merging into the majority Anglo culture while retaining individual language and customs. Studio Guests: Dominic Candeloro, Italian American Historian; David Roth, Director, Institute for American Pluralism, American Jewish Committee

Class 15
Social Class Issues in the U.S.A.
Demographic data illustrating family income by ethnic group. Increase of people below the poverty level. Special focus on the plight of the homeless. Featuring: Mike Meehan, Center for Creative Non-Violence; Janice Grady, National Coalition for the Homeless

Class 16
Age Issues in the U.S.A: Senior Citizens
Adults over the age of 55 as one of the fastest growing segments in our society. Impact on health care industry, income distribution, housing. Issues concerning dignity and quality of life. Studio Guest: Kathryn Anderson, Chicago Gray Panthers

Class 17
Age Issues in the U.S.A.: Youth Culture
Focus on gang culture through the eyes of a police detective assigned to Joliet Township High School, Illinois. Gang names, colors, insignia, and representations. Featuring Olivia Golden, Children's Defense Fund. Studio Guest: Detective Ray Hernandez, Joliet Police Department

Class 18
Gender Issues in the U.S.A.: Part 1
Women in the work force. Feminism and the feminist dictionary. Recent legislative changes promoted by women. Featuring: Dr. Paula Treichler, University of Illinois at Champaign. Studio Guest: Susan Catania, Government Consultant

Class 19
Gender Issues in the U.S.A.: Part 2
Freewheeling discussion on gender. Robert Bly's "Iron John." Rise of men's groups. Rites of passage for men and women.

Class 20
Sexual Orientation Issues in the U.S.A.: Part 1
Stereotypes about homosexuality. Difficulties of gays and lesbians in establishing open relationships. Homophobia and violence against gays and lesbians. Studio Guests: Jovita Baber, Vernon Huls, Illinois Gay and Lesbian Task Force

Class 21
Sexual Orientation Issues in the U.S.A.: Part 2
Experiences of individuals denied equity and equality because of their sexual preference. The Forgotten Boy Scouts, an organization of individuals expelled from scouting because of their sexual orientation. Studio Guests: Allan Shore, Oakland Men's Project; Robert Schwitz, Gay and Lesbian Community Alliance, Washington University, St. Louis

Class 22
Ability Issues in the U.S.A.
People with disabilities as the largest minority group. Forms of discrimination against them. Access in the workplace and in public places. Social interaction and economic problems of persons with disabilities. Featuring: Hiram Zayas, Rehab Consulting Inc., Chicago. Studio Guest: Lenda Hunt, Options Center for Independent Living, Kankakee, Illinois

Class 23
Hate Groups in the U.S.A.
Distribution and types of hate groups. White supremacy. Studio Guest: Arthur Jones, America First Committee

Class 24
Summary and Review of Concepts and Issues
Review of social interaction model in relation to the concepts and issues explored in the course

The *Dealing with Diversity: Teleclass Study Guide* prepared to accompany the tapes includes not only study questions and bibliographic material, but also reproductions of the many diagrams and graphs used in the series. The *Guide* is available from: Kendall/Hunt Publishing Company, 4050 Westmark Drive, Dubuque, Iowa, 52002.